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A Study of John's Gospel

A STUDY OF LUKE'S GOSPEL

BY THE QUESTIONNAIRE METHOD

A HANDBOOK FOR BIBLE CLASSES AND FOR PRIVATE STUDY

By
ROLLIN H. WALKER



THE METHODIST BOOK CONCERN
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PREFACE

Of the imperfections of the method outlined in this book no one can be more conscious than the author. With the type of mind that at once revolts from it he has no quarrel whatever. It must be said in its favor, however, that it is the method by which, or in spite of which, hundreds of students have attained to a quite surprising lucidity in the interpretation of Luke and a most hopeful ability to teach it to others.

One of its advantages is that it constantly pushes the student out of the nest of his inveterate tendency to accept without thought the views of others. He is compelled in the preparation of every lesson to make a number of decisions as to what his own view shall be concerning the meaning of Jesus. This is an uncomfortable necessity, but a very healthful one. Of no student who has prepared one of these lessons can it be said, as of the chick in the advertisement, "He hasn't scratched yet."

As a result of this type of preparation,

the teacher will face a class of young people who have already formed opinions about the fundamental matters that are to be discussed, and he in turn will be helpfully and continuously discouraged from any disposition to expect the class passively to acquiesce in his opinions. He will almost always be forced to give the reasons for his conclusions in the face of opposition.

And the class will not only argue with the teacher, but they will also argue with one another, and it will often happen that the principal function of the teacher will be something like that of a traffic policeman. He will need simply to keep the eager disputants from running into one another. It need scarcely be said that when this brisk interplay is brought about, the teacher has accomplished one of his most desirable goals.

Another advantage of the method is that if properly handled it greatly assists the students in the use of the more critical commentaries. The average student is quite lost amid the learned observations of a great commentary, and should never be asked to read all that they say on a

chapter. But if he consults the commentary as one consults a dictionary, with the perfectly definite idea of finding the answer to a question, he soon learns to handle these deeper and more scholarly books with comparative ease.

The objection will be made that the questionnaire settles nothing, and teacher and students are left in the dark as to what the writer deems to be the correct answers. But this objection will have weight only with such teachers as are dependent upon predigested food. The general point of view of the writer in approaching the questions of interpretation is outlined quite fully in the closing chapters on The Difficulties of the Gospel.

Ample space is left at the end of the chapters for taking down such additional questions and assignments as the teacher may care to dictate to the class.

In the entire preparation of the questionnaire the writer is indebted more than he can express to his colleague, Assistant Professor Murphy, and to his scholarly secretary, Miss Estella Hutchisson.

ROLLIN H. WALKER.

INTRODUCTION

INTRODUCTION

HOW TO STUDY A LESSON

The Use of the Questions

The purpose of this questionnaire is to aid the student in the independent study of Luke's Gospel. It contains only those questions which have proven after many experiments with succeeding classes to be understandable and stimulating.

It is important that the questions should be kept strictly as the servant of the student rather than his master. It often happens that one or two of the central questions of the lesson greatly arouse his interest, and when this occurs he should feel at liberty to work out his problem as fully as he desires, and not be required to write out the answers to all of the other questions.

The chief difficulty with the use of the questionnaire is that it is apt to be consulted by the student before he is familiar with the text. Under such circumstances

it is quite confusing. Let him first master what Luke says, and then most of the questions will seem simple and intelligible. Indeed, it will often be found that after a prolonged study of the bare text, before the use of the questionnaire, not only the questions but also the answers to them will seem quite obvious.

If for any reason a question is not intelligible to the student, he should not spend too much time trying to understand it. His primary duty is to master Luke's Gospel, and if he can get hold of it without the aid of the questionnaire the desired result is obtained. The mechanics of the course should never be allowed to divert the student from the constant and joyous contemplation of the matchless narrative.

In putting the questions we have followed the custom of frequently placing before the student several alternative interpretations. It very often happens that these alternative interpretations are not mutually exclusive, and that the true answer will be, not in choosing one of the alternatives, but in deciding that there is a measure of truth in each of them.

INTRODUCTION

The Memory Work

The Gospel of Luke is a great classic, and the words of Jesus are infinitely suggestive, and if the mind is only focused upon them long enough it is almost sure to be stimulated to independent activity.

Many teachers in their fear of doing merely rote memory work make the fatal mistake of doing practically no memory work at all. The danger is not in memorizing, but in doing it mechanically and in doing nothing else. No really scientific work can be done with the Bible by men who have not mastered what the Bible says, and who are not able from memory to call up counterbalancing teachings and interesting analogies from other parts of Scripture. And those who get the greatest results are not only able to call up scriptural analogies, but they are so completely saturated with the Bible that everything they read in other literature and everything they see in life presents itself as a servant to illustrate and illuminate the Scripture truth. Some men recoil from this memory work as though it were a

child's task, but the lack of it will make a man's work of advanced and critical study impossible.

The teacher who wishes a permanent and growing enthusiasm on the part of his class must insist, no matter how much they complain at first, on persistent, hard work in the mastering of the Scripture text. Before the student is through he himself will have become conscious of the value of this work, and will appreciate the practical helpfulness of the course in such a way as to make him study it the more eagerly.

As the memory work is difficult, it is perhaps best for the student to concentrate upon a special memory task for each lesson, and make sure of mastering it, whatever he does with the remaining material. Suggestions for these special memory tasks will be found at the head of each chapter.

The Notebook

Every student should keep a notebook. It should contain:

1. The various section headings of the

Gospel, as given in the list of questions. These headings should be made to stand out prominently on the page.

2. The answers to the questions, under their respective headings. These answers should be in complete sentences, so phrased as to include enough of the question to be intelligible to one who has not read it, and is not familiar with the text of the Scripture.

3. Any original questions which have occurred to the student.

4. Any spontaneous comments the student is moved to make. The impulse to write should be obeyed promptly, or the thought will evaporate. There is no objection to comments of a devotional or homiletical nature, if only they are never made a substitute for a scholarly attention to questions of interpretation.

5. Any analogies to other literature that suggest themselves to the mind, both while the student is studying the lesson and afterward in the course of subsequent reading. For convenience in filing afterthoughts in the notebook, the loose-leaf arrangement is perhaps the best.

Literature

The exegetical questions in this book are all based upon the American Standard Edition of the Revised Bible (Thomas Nelson & Sons, New York). The use of a translation of the Gospel into modern vernacular is highly recommended as a mental stimulus. It is indeed the most convenient form of commentary. Among such translations are: The Twentieth Century New Testament (Fleming H. Revell Company, New York); Weymouth, The New Testament in Modern Speech, with notes (The Pilgrim Press, Boston); Moffatt, The New Testament, A New Translation (Doran, New York).

The greatest commentaries on Luke accessible to the English reader are those by Godet, in Clark's Foreign Theological Library (T. & T. Clark, Edinburgh; published also in a different form by Funk & Wagnalls, New York); by Plummer, in The International Critical Commentary (Charles Scribner's Sons, New York); and by Bruce, in the Expositor's Greek Testament (Dodd, Mead & Co., New York).

For popular use, especially for those unacquainted with the Greek, the following are recommended: Adeney, in the New Century Bible (The Oxford Press, New York); Garvie, in the Westminster New Testament (Fleming H. Revell Company, New York); Farrar, in the Cambridge Bible (Macmillan, New York); Bliss, in The American Commentary (American Baptist Publication Society, Philadelphia). Full statements of the literature and other interesting discussions will be found in the various New Testament Introductions and Bible Dictionaries.

QUESTIONNAIRE

CHAPTER I

(Commit Vs. 1–4)

The Preface. 1. 1-4

1. Does the writer of this Gospel claim to have been an eyewitness of that which he portrays?

2. What do you learn from the preface on the question as to whether or not Luke prepared for his work by careful, systematic labor? (See v. 3 in R. V.)

3. Where in the preface are we led to expect a narrative that avoids the planless and disconnected characteristics of much oriental literature?

4. What questions does the study of the preface suggest to your mind?

The Nativity Section. 1. 5 to 2. 52

Keep reading this section over until at last the simple beauty of it breaks on you like that of an old masterpiece after prolonged contemplation.

5. Note the recurring literary forms which make the narrative seem like a

tapestry woven together after a unified design.

(*a*) Where, for instance, do we find expressions similar to 1. 80, "And the child grew, and waxed strong in spirit"?

(*b*) Where do we find expressions similar to 2. 19, "But Mary kept all these sayings, pondering them in her heart"?

6. Note contrasts between this section and the parallel section in Matt. 1. 18–23.

These matters should be arrived at as nearly as possible by independent study before consulting the commentaries.

THE BIRTH OF THE BAPTIST FORETOLD. 1. 5–25

7. After carefully reading the text, it would be interesting to note the Old Testament stories which it resembles. Gen. 18. 1–15; Judg. 13. 1–25; 1 Sam. 1. 1–27.

8. What fact about God are all these narratives most anxious to impress upon us?

THE ANNUNCIATION TO THE VIRGIN. 1. 26–56

The beauty of this story is better realized in silence than exclaimed about.

QUESTIONNAIRE

9. Some critics assert that this song (vs. 46–55) owes its present form to Luke, who composed it as the true expression of the emotions that must have filled Mary's soul. Others, in rejoinder, ask, Why is it incredible that the mother of Jesus should have broken out in exalted poetry, just as many of her sex have done? What is your opinion?

The Birth of John. 1. 57–80

10. V. 61. "There is none of thy kindred that is called by this name," said the friends of Elisabeth when she said, "He shall be called John." Nevertheless she insisted that it should be John. Her son was to be no mere repetition of his ancestors, but a type of man that was new and wonderful. Here, again, we have the keynote of these passages: God's creative grace is inaugurating a new era. What is the meaning of the name John?

CHAPTER II

(Commit Vs. 8–19)

THE BIRTH OF JESUS AND THE ANNUNCIATION TO THE SHEPHERDS. 2. 1–20

1. THE sign that the Messiah was really come was that they were to find him in a manger, the last place where it seemed appropriate to find the heir of all the ages. Wherein did the sign consist? In the finding of the babe in the manger, or in the fact that it was foretold?

2. The Authorized Version makes the angels sing, "Glory to God in the highest, and on earth peace, good will toward men." Compare the wording of the American Standard Version. Decide which, in your opinion, conveys the most natural sense.

3. Why, in your opinion, did this heavenly message come not to the chief priests and scribes, but to these humble shepherds on the hillside? We infer that they had what qualities which the chief priests and the scribes lacked?

QUESTIONNAIRE

The Presentation in the Temple. 2. 21–40

4. There was probably nothing in the appearance of the babe or of his parents that impressed the other visitors to the temple. How does Luke wish us to infer that Simeon and Anna recognized in him the answer to their prayers? Are we to infer that they were guided wholly by an inner voice, or is it likely that there was something in the bearing and appearance of the simple pair and their babe that to the clarified eyes of these aged saints was a sign that their hopes had been fulfilled?

5. Vs. 29–32. What in Simeon's words indicates that he expected the Christ to be a sufferer?

The Boy Jesus in the Temple. 2. 41–52

6. V. 49. Compare the marginal rendering of, "Knew ye not that I must be in my Father's house?" and decide which you like better.

7. What striking characteristics of the normal boy does Jesus illustrate?

CHAPTER III

(Commit Vs. 15–17)

THE MINISTRY OF JOHN THE BAPTIST. 3. 1–20

EITHER answer the following questions, or write a character sketch of John the Baptist.

1. In view of the fact that John was a Jew, and the son of a priest who spent his time in performing ritual and sacrifice, what remarkable omission do you find in his teachings in this chapter?

2. What temptation to personal ambition of a kind that would appeal very strongly to a brilliant, popular, and high-spirited young man such as John, is he represented in this chapter as stoutly resisting?

3. In view of the fact that he must have known that he was the greatest man of his times, what remarkable evidence of John's sense of his limitations do you find here?

4. How does John show his expectation that Jesus would bring in standards of

judging that would unerringly discriminate between men?

5. John is very severe in this chapter. What undoubted proof, however, can you find that his deepest motive was tender-hearted sympathy?

6. What is John's chief proclamation concerning the work of the Messiah?

7. Vs. 1–3 (a). Notice the multiplication of dates. Is it likely that Luke wishes to introduce this event with a kind of formal and impressive literary state? (b) All that can be learned by the student concerning the rulers mentioned by Luke will serve to put colors into the grim background that contains the figure of John the Baptist.

8. Vs. 4–5. "The voice of one crying in the wilderness." Read the words of this prophecy as you will find them in their original setting in Isa. 40. They were penned in the Babylonian exile by a great prophet who was inspired to announce the return of Israel to its own land. Does Luke consider John to have been in the mind of the prophet, or does he deem him to have

fulfilled in his own times a function similar to that of the herald of the earlier day?

9. Vs. 7–9. "Ye offspring of vipers." To whom, according to Matthew, was this hard epithet especially directed? (Matt. 3. 7.) How do you account for John's severity with the people? Was it because of their insincerity, or because of their racial arrogance which so impeded the world program of the Messiah? To what did the average Jew believe his physical descent from Abraham entitled him? You can get a hint at the answer to this question by consulting John 3. 3, which was directed to a great Pharisee.

10. V. 9. "Even now the axe also lieth at the root of the trees." Meaning?

11. V. 13. "Extort no more than that which is appointed you." The publicans were tax-gatherers. What would be their natural temptation among a defenseless people?

12. V. 14. (*a*) "Extort from no man by violence, neither accuse *any one* wrongfully." What would be the natural vice of soldiers quartered on a subject people?

(*b*) "Be content with your wages." Does

this mean, Do not continually demand more pay, or, Do not seek to eke out your wages by blackmail and graft?

13. V. 15. "And all men reasoned in their hearts concerning John, whether haply he were the Christ." What characteristics of John made them wonder whether he were not the Christ?

THE BAPTISM OF JESUS. 3. 21, 22

14. Look at the map to note the location on the lower Jordan where Jesus was probably baptized.

15. Are we to understand that Jesus was baptized merely as a good example for others, or did the rite have to him a deep personal significance, all the deeper because of his freedom from sin?

16. What did John's baptism mean to the ordinary Jew? See Mark 1. 4. Did it mean the same thing to Jesus that it meant to a Jew? What then could this baptism have meant to Jesus?

17. What light does Matthew's account of the baptism (Matt. 3. 14) give concerning John's feeling when Jesus presented himself for baptism?

18. Are we to understand from the record that the baptism was really a crisis in the life of Jesus? Do perfectly normal people have great crises in their lives?

THE GENEALOGY. 3. 23–38

19. What striking differences in the general plan and contents of the genealogies of Matthew and Luke do you observe? (See Matt. 1.)

It is suggested that at the present stage of his study the student should not give a large amount of time to the study of the genealogies. Let him frankly admit the discrepancy. Present-day scholarship gives us very little light on the subject.

CHAPTER IV

(Commit Vs. 1–13)

THE TEMPTATION OF JESUS. 4. 1–13

THE chapter on the temptation is well illuminated in Stalker's Life of Christ, p. 44ff.; Farrar, Life of Christ, Chap. 4; Edersheim, Life and Times of Jesus the Messiah, Vol. I, p. 291; Watson, Life of the Master, Chap. 6; Smith, The Days of His Flesh, Chap. 4; and in most of the leading commentaries. It will be worth the student's while to read one of these discussions.

1. Vs. 1ff. Compare the story of the temptation in Luke with that in Matt. 4. 1–11. What marked difference do you observe? Mark in his two-verse account (1. 12, 13) adds what picturesque detail?

2. Vs. 1, 2. Note that Luke says that Jesus was led of the Holy Spirit, being tempted of the devil. Evidently then it was the will of the Spirit that he should be tempted. This at first glance seems to

be a contradiction to what phrase in the Lord's Prayer?

3. What experience through which Jesus had just passed made it safe for him to face severe testings?

4. Were these temptations incitements to commit some specific sins, or the struggle that attended the formation of a life policy that would disappoint popular expectations and make his life seem a failure to men?

5. V. 2. Why did Jesus remain forty days in the desert? Was he simply in mental agony, struggling against certain incitements to sin, or was he engaged in a prolonged, intensely concentrated course of thought in which he prayed through, and thought through all the elementary problems of life, and definitely outlined the plan of his ministry?

6. What aid would Jesus probably call to his memory as during the long days in the desert he sought to discover the will of God for his life program? Do you imagine that after his baptism, the Scriptures, which had always been to him full of wonder and power, became even to him a new book?

7. Why does Jesus, who was greater than any of the writers of the Old Testament, in each of the three temptations, use a quotation from the Scriptures to meet the adversary? Was it because these quotations spontaneously came to his lips as the most appropriate answer to the temptation, or was it because he was in a state of mental and physical exhaustion, and hence felt it safest to lean upon the settled and hoary wisdom of the past?

8. V. 3. "Command this stone that it become bread." If Jesus had used power that was not at the command of other men to lift himself above the limitations of the poor and hungry, what would have happened to his influence over this class of people?

9. V. 4. "Man shall not live by bread alone." What applicability has this Scripture to Jesus' problem? Are we to understand that he means to say that when in the providence of God bread is denied, this is a sure indication that a man's attention is thus being directed by God to higher and more important sources of supply? It would be wise if the student referred to the

quotation of Jesus in its Old Testament setting and context. (Deut. 8. 3.)

10. V. 5. "And he led him up, and showed him all the kingdoms of the world in a moment of time." What indication have we here that this story, while absolutely real, is plainly told in figurative language?

11. V. 7. Was the temptation to worship the devil the crude temptation literally to fall down and do obeisance, or was it a temptation to adopt a policy, like that of Mahomet, of conquering the world by the use of cunning and force?

12. Why would it not have been a good thing for Jesus to use his great abilities to obtain by war and diplomacy the power of a Cæsar, and then by educational methods to indoctrinate the world with the principles of righteousness?

13. V. 9. "If thou art the Son of God, cast thyself down from hence." Why would it have been wrong for Jesus to cast himself down? He had Scripture that seemed to promise precisely the protection that he needed. Would it have tended to the permanency of Jesus' influence among men

if he had won his way by stunning the people with a marvel, rather than by the slower process of attracting them by the moral glory of his character?

14. V. 12. "Thou shalt not make trial of the Lord thy God." Does it mean that Satan should not tempt Jesus as God, or that Jesus feels it wrong for him to make trial of God? Notice the setting of the original, Deut. 6. 16 and Exod. 17. 1–7. In the ancient record the people fretted until they got what they desired, but in so doing they lost touch with God. To make trial of God, then, is impatiently to insist on what?

In the Synagogue at Nazareth. 4. 14–30

15. Luke's first readers were Gentiles. What in Jesus' words in the synagogue at Nazareth would especially encourage them?

16. Where have we illustrated in this section the fact that nothing arouses the wrath of most men more quickly than a suggestion that those whom they despise are superior to them?

17. V. 14. Jesus was driven of the Spirit into the wilderness to be tempted of the devil. But now, says Luke, he comes out of the wilderness in the power of the same Spirit. Temptation had not lessened his sense of God. What effect would the long, intense thinking and struggling of his desert experience have upon his preaching?

18. V. 16. "He entered, as his custom was, into the synagogue on the sabbath day." In view of the fact that John so severely condemned the religious leaders of Israel, why did Jesus make a custom of attending the services which were conducted by them? Did he have a different opinion of them from that of John?

19. Vs. 18, 19. What element in the Jewish picture of the coming Messiah is absent from the prophecy which Jesus here applies to himself?

20. V. 20. "The eyes of all in the synagogue were fastened on him." What had riveted their attention?

21. V. 21. "To-day hath this scripture been fulfilled in your ears." Was it easy or hard for Jesus to proclaim himself the

Messiah in the town where he had been brought up? Why?

22. V. 22. "Is not this Joseph's son?" Was the question one of wondering delight at the accomplishments of a fellow villager, or did it imply a protest against the high assumptions of one of their own number?

23. V. 23. "Physician, heal thyself." (*a*) What in the Scripture reading (Isa. 61. 1–3) would suggest to the audience that there were some things which this man who claimed to be the Messiah might have done for himself, his family, and his native town, which he had not done?

(*b*) Express in your own language Jesus' reason why he had not accomplished these good results for the people of Nazareth. They lacked what quality which the widow of Zarephath had?

24. V. 24. Why is it true that no prophet is acceptable in his own country? Is it because the true prophet, like Jesus, is always subject to the deprivations and limitations of ordinary men, and hence by shallow souls is despised? Or is it because of humanity's chronic incapacity to see God in that which is familiar to them?

25. Vs. 24–27. Read the stories of Elijah and Elisha referred to by Jesus. (1 Kings 17. 8–16; 2 Kings 5. 1–19.) Why was Elijah sent to a Canaanitish woman who lived outside of the Holy Land, instead of to some Jewish home? And why was Naaman, a heathen, healed of his leprosy by Elisha, when no Jewish leper was healed?

26. Vs. 28, 29. One can understand why the Nazarenes might speak lightly of a fellow villager who claimed to be the Messiah, but how do you explain the murderous wrath of the crowd? Was it a complex emotion made up of hurt pride at his criticism of them, religious protest at what they considered his blasphemous claims, and anger at his hint that the Gentiles, whom they abhorred, might be deserving of greater favor from God than the Jews? Compare Acts 22. 21, 22.

THE DAY OF MIRACLES AT CAPERNAUM. 4. 31–44

27. What made Capernaum a suitable place for the headquarters of Jesus during his Galilæan ministry?

28. Vs. 31–37. Luke inserts this story of the demoniac to impress upon us what facts about Jesus? Students should note that while there is a great deal of difference of opinion as to the nature of the possession from which the man was suffering, writers of all types agree that Jesus possessed and exercised extraordinary power over disordered minds.

29. V. 40. They came to be healed after the setting of the Sabbath sun. Why had they not come before?

30. V. 42. "And when it was day, he came out and went into a desert place." For what purpose, do you imagine?

31. Write out one or more questions on the incident.

CHAPTER V

(Commit Vs. 17–26)

THE CALL OF THE FISHERMEN. 5. 1–11

1. V. 1. "THE lake of Gennesaret." See maps in commentaries for location and description of this lake.

2. Compare Luke's account with the account in John 1. 35–42.

3. Can you think of any reason why Jesus should have called four fishermen to be his lieutenants, rather than men of higher station?

4. V. 3. Why did Jesus enter into a boat to preach? It is an interesting question as to whether he chose Simon's boat with a special purpose. Can you surmise why he proposed to go a-fishing after the sermon? (Verse 4).

5. V. 8. Was Peter's exclamation, "Depart from me; for I am a sinful man, O Lord," an expression of real desire? Why did he make the request?

6. What characteristics of Peter are suggested by this story?

7. V. 10. "Catch men." Compare the renderings of the R. V. margin.

THE HEALING OF A LEPER. 5. 12–16

8. V. 14. Why did Jesus command the leper to tell no man? Was it because he feared that a reputation as a miraculous healer would surround him with such a crowd of merely curious spectators and clamorous petitioners for help that he would have neither time nor energy left to preach and teach, nor indeed audiences in a state of mind attentively to hear him? Or was the man commanded to hide himself from the public gaze for his own good?

9. Why did Jesus command the leper to go show himself to the priest? Was it because he wished to get the man out of the way, and to have him occupied so that he could the more easily keep his injunction to tell no man? Or was it because this law that a man who was a leper should not go back into society until he obtained the priestly certificate of health, was a good law, and Jesus wished to show his respect for it? Or was it because it was important in every way that the man should thus

express his gratitude to God for the great benefit that had come to him?

THE HEALING OF THE PARALYTIC. 5. 17–26

10. V. 17. "Pharisees." Clear information concerning this sect is necessary for the understanding of the remaining parts of the Gospel story. See commentaries or Bible Dictionaries.

11. Luke tells us that at this time the power of the Lord was with Jesus to heal. Are we to infer that at other times the power of the Lord was not given to him for this purpose? (See John 5. 19.)

12. V. 20. "And seeing their faith, he said, Man, thy sins are forgiven thee." (*a*) How did Jesus know that these men had faith? (*b*) Why did he not say, Your paralysis is healed?

13. V. 24. "Arise, . . . and go unto thy house." Why did not Jesus detain him for further instruction? Was it because he felt that the experience which he had had was quite enough instruction for the time being, and that it was better for him at once to obey the impulse to tell the glad news to his own people?

14. Vs. 17–25. Why did Jesus perform the miracle of the healing of the paralytic? Was it because his compassionate heart forced him to the deed in obedience to the faith of the man and his four friends, or did he do it in order to demonstrate to the Pharisees his power to forgive sins?

THE CALL AND THE FEAST OF LEVI (MATTHEW). 5. 27–32

15. V. 27. "Sitting at the place of toll." How would we phrase it to-day? What have we previously discovered to have been the social position of a publican? Why do you suppose Jesus called such a man to be one of his staff?

16. V. 29. The fact that, after deciding to follow Jesus, Matthew felt immediately impelled to make a great feast, and that the publicans in great numbers crowded into the feast to meet the Master, suggests what peculiarities about Jesus and his attitude toward men?

17. What vindication have we in the story itself of the wisdom of Jesus' choice of Matthew?

18. Vs. 30–32. When the Pharisees

complained that Jesus was eating with publicans and sinners, are we to take his reply, "I am not come to call the righteous but sinners to repentance," as altogether serious, or is there a touch of irony in it when addressed, as it was, to the Pharisees?

THE PARABLES OF THE OLD AND THE NEW. 5. 33–39

19. Why did not Jesus fix regular fast days for his disciples? Was it because his fundamental idea was so to fill men with a passionate devotion to himself and his kingdom that they could be trusted to enjoin upon themselves any needed abstinence without any rules from him? Or was it because, from the differences in men's physical condition and circumstances, no rule could wisely apply to all cases?

20. V. 39. Note the sympathy of Jesus for men accustomed to the older ways, who did not readily take to the new freedom and apparent looseness of the Gospel spirit.

CHAPTER VI

(Commit Vs. 27–38)

The Eating of the Wheat on the Sabbath Day. 6. 1–5

1. What important additional saying concerning the Sabbath do we get from the parallel passage in Mark 2. 23–28?

2. As many as can gain access to the books will be interested to read up on the rabbinical attitude toward the Sabbath. See American Commentary, *ad loc.*; Shurer, The Jewish People in the Time of Christ, Second Division, Vol. II, p. 96; Bruce, The Training of the Twelve, p. 91; David Smith, In the Days of His Flesh, Chap. XV; Hastings, Dictionary of the Bible, Art. Sabbath, p. 320.

3. Vs. 3, 4. When pursued for his life by Saul, David went into the tabernacle and demanded the holy bread for himself and his famishing followers. Jesus understands David, by this act, to justify what use of the Sabbath?

4. V. 5. When Jesus says that the Son

of man is Lord of the Sabbath, does he mean that he is at liberty to do what he pleases on the Sabbath day, or does he mean that he is at liberty to do anything on the Sabbath that will glorify God and best serve the interests of men?

JESUS HEALS THE PARALYTIC ON THE SABBATH. 6. 6–11

5. Compare Mark 3. 1–6 for an additional touch revealing Jesus' state of mind.

6. What characteristics of Jesus does this incident illustrate?

THE CHOICE OF THE TWELVE. 6. 12–19

7. V. 12. "He continued all night in prayer to God." Judging from what followed, what do you infer to have been among the subjects of the Master's prayer?

8. V. 13. "He chose from them twelve, whom also he named apostles." What is the difference in meaning between the words "disciples" and "apostles"?

9. Vs. 13–16. Do you imagine that Jesus simply chose twelve men, the best that happened to be in sight at the time,

and manifested his greatness by transforming common men into great characters, and thus set an example for all who have to deal with imperfect helpers? Or are we to suppose that these twelve men were the very pick of all Palestine?

THE SERMON ON THE MOUNT. 6. 20–49

(See discussion on The Ethical Teachings of Jesus, pp. 176ff.)

10. Note that Vs. 20–26, 27–38, 39–45, and 46–49 are distinct divisions of the sermon. Read and re-read until you discover what one idea is at the center of each division. Make a name for each of the four divisions which will express its essential content.

Division I. Vs. 20–26

11. V. 20. "Blessed *are* ye poor, for yours is the kingdom of God." Does Jesus mean that there is an essential blessing in being poor in a physical sense? Or does he mean to be taken spiritually as pronouncing a blessing on those who feel a profound need of God's grace and are thus delivered from self-confidence? Or does he mean,

Blessed are the poor into whose eyes he looks, the poor who, delivered from special temptations to pride by their low earthly estate, and made wistful for the higher blessings by reason of their earthly poverty, are ready and glad to receive the great blessings which he comes to give?

12. V. 21. "Blessed *are* ye that hunger now; for ye shall be filled." Are we to understand that Jesus pronounced those populations blessed that have an insufficient food supply? Or does he mean to say that he has a blessing ready for the physically hungry if only they will receive and hear his message—a blessing for which those who are living in plenty are not apt to be so anxious?

Division II. Vs. 27–38

13. V. 27. "Love your enemies." In what sense is it possible for a man to love those who are maliciously plotting to do him harm, and in what sense is it not possible?

14. V. 29. "To him that smiteth thee on the *one* cheek offer also the other." Is this to be taken literally? And if not

literally, what does Jesus mean? What about the application of this principle to national defense? Is there any moral obligation on an individual that does not hold in the case of the nation? If the Christian, instead of quietly submitting to ill treatment, were aggressively to turn the other cheek and to offer the coat in addition to the cloak, it would tend to show that his non-resistance was due not to cowardice, but to what?

15. V. 30. "Give to every one that asketh thee." The habit of giving to the shiftless poor every time they make request for alms is, beyond all question, as bad for them as it is bad for a little child to have its every whim gratified. What then can Jesus mean?

16. V. 35. "Never despairing." About what? Does the following statement that God is kind toward the unthankful and evil, give light on the question?

17. V. 37. "Judge not, and ye shall not be judged." In Matthew's account of the Sermon on the Mount (5–7), Jesus bids the disciples to beware of false prophets. And in Luke 21. 8 he says, "Take heed

that ye be not led astray: for many shall come in my name, saying, I am *he*." How do you reconcile this command to alert discrimination with the command to judge not?

Division III. Vs. 39–45

18. V. 40. "The disciple is not above his teacher." In Matt. 10. 24 this evidently means that the disciple must not expect to be more free from persecution than his teacher. Does it mean that here?

19. V. 41. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Substitute another common English word for "beam." Does Jesus mean that no man should seek to correct his brother's faults until he himself is faultless? Or does he mean that a censorious and unloving spirit toward a brother is such a huge fault that it is a grotesque proceeding for a man to seek to reform his brother until he has overcome it?

20. V. 43. "There is no . . . corrupt tree that bringeth forth good fruit." Does Jesus mean that it is impossible for a man bad at heart to have a good influence, no

matter how many good deeds he may do?

21. V. 45. "Out of the abundance of the heart his mouth speaketh." Does this mean that at a crisis a man can always be depended upon to betray himself and to utter those thoughts that habitually have the dominance in his inner thinking, so that the only safety is to think all of the time the kind of thoughts that one wishes to express at critical times and on great occasions?

Division IV. Vs. 46–49

22. Note our Lord's sense of the fact that his words were in harmony with the very nature of things, and that no possible contingency could arise in the future that could shake men whose inner thoughts were in harmony with his teaching.

THE TWO ACCOUNTS OF THE SERMON ON THE MOUNT

Luke 6. 20–49; Matt. 5–7

23. Read Matt. 5–7, and write out the main differences between the two accounts that first impress you.

24. What sections of the sermon as

recorded in Matt. 5–7 are omitted in Luke?

25. Is there any material in Luke 6. 20–49 that you do not find practically repeated in Matthew?

26. Write out a number of questions on the Sermon on the Mount.

CHAPTER VII

(Commit Vs. 18–28)

THE HEALING OF THE CENTURION'S SERVANT. 7. 1–10

1. COMPARE this story with the healing of the nobleman's son in John 4. 46–54, and note the main point of similarity.

2. Compare the parallel account of the healing of the centurion's servant in Matt. 8. 5–13, and note the problems that arise from the comparison. Do both accounts successfully bring out the point which the narrative was intended to illustrate?

3. V. 2. In what army was this man a centurion? What is meant by the word centurion?

4. V. 8. "For I also am a man set under authority." We might easily understand this centurion's statement if he had said, I also am a man possessing authority. Does he mean to contrast himself with Jesus, and say, "Although, unlike you, I am a man of humble rank, yet I also have some subordinates under me, and I com-

mand them and they obey. How much more can you?" (See Godet.) Compare Moffatt's Translation.

5. V. 9. "When Jesus heard these things, he marvelled at him." (*a*) On what other occasion is he said to have marvelled? (Mark 6. 6.)

(*b*) What in the past history of the Nazarenes and of the centurion made him marvel at the unbelief of the former and the belief of the latter?

(*c*) Jesus speaks in approval of the faith of a non-Jewish army officer, as over against the faith of the Jews in general. Where in a previous chapter in Luke had he made a similar comparison?

6. Vs. 1–10. We have here a beautiful contrast which clearly symbolizes two opposing theories of the way of salvation. The elders insisted that the centurion was worthy that Jesus should do this thing, but the centurion insisted, "I am not worthy." What appeal was it that caused Jesus to come—the argument of the rulers, or the humility and faith of the Gentile? The centurion's attitude represents the New Testament idea of the way of coming to

God, while the attitude of the Jewish elders represents that of ancient rabbinical Judaism. The rabbis felt that a man must be worthy in order to obtain the blessing of God, while Christianity says that no man can claim to be worthy, but all must throw themselves upon the divine mercy.

THE RAISING OF THE WIDOW'S SON. 7. 11–17

7. What characteristic of Jesus shines out most conspicuously in this incident?

8. What other mother whose only son had died, and who lived almost in sight of Nain, had, according to the Old Testament story, passed through a similar experience? (2 Kings 4. 8–37.)

THE EMBASSY OF JOHN THE BAPTIST. 7. 18–23

9. V. 19. What was it about Jesus that had probably disappointed John? Why should the hearing of the miracles of Jesus cause John to send a deputation to him, saying, "Art thou he that cometh, or look we for another?" Naturally we should

suppose that these miracles would tend to strengthen his faith rather than to raise doubts. See Godet, *ad loc.*

10. Vs. 21–23. Note our Lord's method of answering John's question. The answer was simply a series of deeds. See again Isa. 61. 1–3. Was our Lord's sending the messengers back with the story of his miracles a real answer to John's difficulty concerning the failure of Jesus to execute judgment upon the corrupt government of Palestine? Or was it equivalent to saying: You have heard of wonderful works; here are more of them; fasten your eyes upon my positive deeds of power, and let the difficulties take care of themselves; they will resolve themselves in due time?

11. V. 23. "And blessed is he whosoever shall find no occasion of stumbling in me." Does Jesus mean here, Blessed is the man who, in spite of the way in which I disappoint his preconceptions, finds good enough in me to be loyal? Or does he mean to rebuke John by saying, Blessed is the man who finds in me nothing contrary to his ideas?

QUESTIONNAIRE

The Tribute to John the Baptist. 7. 24–35

12. Note the generosity of Jesus in pronouncing the eulogy of John the Baptist at the very time when John had been most tempted to question him.

13. Vs. 24–26. There are three types of men who gain popularity and public hearing. Jesus has indicated these three types of men by the three alternatives which he presented to the crowd when inquiring for the source of John's power. State these three kinds of attractiveness and power in modern language.

14. V. 28. "He that is but little in the kingdom of God is greater than he." Here was John, a man doubtless of extraordinary natural endowments. He was gifted with the most commanding kind of eloquence. In what sense is he that is but little in the kingdom of God greater than he? Does Jesus mean that the humbler and obscurer type of Christian has greater privileges and opportunities than John the Baptist? Or is he looking ahead to the new day when the conditions for spiritual

and intellectual growth will be so favorable that the most ordinary man will have attained to higher things than John the Baptist?

15. V. 32. Note the quaint illustration of Jesus, taken from his observation of fretful children who refuse to play, whatever the game proposed.

16. V. 35. "And wisdom is justified of all her children." Does Jesus mean that the men who come exemplifying the wisdom of God are approved by all whose nature is such as to make them appreciate wisdom? Or does he mean that a wise course is justified by its practical results? Compare Matt. 11. 19.

The Pharisee's Feast. 7. 36–50

17. Is it likely that it was a pleasure to Jesus to dine at the house of Simon? Why, then, did he go?

18. What was the manner of taking meals at this time in Palestine?

19. Note that Simon had evidently treated Jesus with marked rudeness. Why? What reason did he probably have for inviting him?

QUESTIONNAIRE

20. Jesus suggested to Simon that he understood the woman's character by showing that he understood what else?

21. What was it about Jesus that had made the woman so grateful to him?

22. V. 47. "Her sins, which are many, are forgiven: for she loved much." Does Jesus mean to say that her sins are forgiven because she loved, or does he mean to say that her love is a proof of the fact that she has had many sins forgiven? (See 1 John 4. 19.)

23. Compare the incident of the lesson with Matt. 26. 6–13, and with John 12. 1–8, and decide whether, in your opinion, there is good reason for the course of some critics in identifying the incident there recorded with the incident of our lesson. What are the resemblances and what are the differences?

24. Write out one or more questions on the chapter.

CHAPTER VIII

(Commit Vs. 16–21)

THE MINISTERING WOMEN. 8. 1–3

1. V. 1. "HE went about through cities and villages." Have we had in this Gospel any previous instance of Jesus setting forth upon an itinerating tour, or is this apparently a new departure?

2. Vs. 2, 3. (*a*) "Certain women." It is said that Luke sets forth in his Gospel the way in which the new kingdom of heaven glorifies womanhood. Have we had any previous illustration of this peculiarity of Luke's Gospel?

(*b*) "Mary that was called Magdalene, from whom seven demons had gone out." Does this mean that she had been an especially wicked woman, or does it mean that she had been violently insane? Does the number seven mean that Luke professed to have precise information on that subject, or is it simply the Oriental way of saying that she was completely and terribly possessed?

(*c*) Why, do you imagine, does Luke mention the names of these women?

(*d*) Notice that in addition to the distinguished women named, Luke says that there were many others. There seems to have been a remarkable movement among the women of Galilee. Could it have been that they also assisted in the religious work of Jesus among their own sex?

THE PARABLE OF THE SOWER. 8. 4–18

3. Restate the parable in your own language to make clear what Jesus means by each of the four classes of hearers. In so doing the figure of speech employed in the parable should not be used.

4. V. 8. Why did Jesus add, "He that hath ears to hear, let him hear"?

5. V. 10. (*a*) "Unto you it is given to know the mysteries of the kingdom of God." Are the mysteries of the kingdom truths that cannot be understood, or truths that cannot be understood without a special revelation?

(*b*) Note that the method of speaking in parables was evidently a new departure

for Jesus, as is indicated by the question of the disciples. (See Matt. 13. 10.)

(*c*) What caused Jesus to adopt this new policy at this time? Compare also Mark 4. 10–12; Matt. 13. 10–15.

6. V. 16. "No man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed." Does Luke insert this saying of Jesus after the parable to guard against the feeling that Jesus had spoken in parables because the revelations of God were not intended for all?

7. V. 18. "Take heed therefore how ye hear: for whosoever hath, to him shall be given," etc. Does not this statement of Jesus seem unjust? What does he mean? Whosoever hath what? Possessions? Or a disposition to make good use of what possessions he has? What is taken away from the man who "hath not"?

8. Write out any questions upon the parable of the sower, or upon Jesus' reason for using parables, that occur to you.

THE COMING OF THE MOTHER AND THE BRETHREN. 8. 19–21

9. (*a*) What was probably the purpose

of their coming? Compare the parallel accounts in the other Gospels. (Matt. 12. 46–50; Mark 3. 31–35.)

(*b*) Are we to infer that Jesus refused to see his family, or did he simply use this opportunity to say that to him the closest of all bonds uniting him to any mortals was the fact that they heard the word of God and kept it?

(*c*) Is it likely that the human feelings of Jesus for those who were of his own flesh and blood were weaker than those of ordinary men, or was it simply a case of other and higher ties being stronger? In this connection the student should call to mind the word of Jesus when he said, "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14. 26).

THE STORM ON THE LAKE. 8. 22–25

10. What indication have we in this narrative of Jesus' physical condition?

11. Compare Mark 4. 35–41. Note cer-

tain picturesque details which Mark's account adds.

The Gadarene Demoniac.
8. 26–39

12. Turn to your maps to find the location of this incident.

13. Compare the accounts of Mark 5.1–20 and Matt. 8. 28–34. See one outstanding difference between the stories of Mark and Luke on the one hand, and of Matthew on the other. Which of the three narratives is most vivid and circumstantial?

14. Recall a previous instance in Luke of the healing of a demoniac.

15. Is it best to attempt to harmonize the narratives of this event, or simply to admit that they have come down to us from different sources, and have been somewhat modified in the transmission? Is Bruce right when he says that "the very variations witness to the essential historicity of the narrative"?

16. V. 30. Can you think of any reason why Jesus asked the demoniac his name?

17. V. 35. "And they were afraid." About what?

18. V. 37. "All the people . . . asked him to depart from them." Why?

19. V. 38. Why did the man who had been cured wish to follow Jesus?

20. Vs. 38–39. Why did not Jesus grant the demoniac's eager request to accompany him? Would the man have been a little lonesome on the other side of the lake among the Jews? Where would his witness to the power of God have done more good —in the region where he was notorious as its most untamable maniac, or over on the other side of the lake?

21. V. 39. Why did Jesus bid this healed demoniac to proclaim the miracle he had wrought upon him, while in the case of the leper (5. 14) he enjoined silence? Would the witnessing of the demoniac be liable to arouse an excitement that would interfere with Jesus' work?

THE RAISING OF THE DAUGHTER OF JAIRUS.
8. 40–42; 49–56

22. V. 51. "He suffered not any man to enter in with him." Why, in your opinion, did Jesus keep the people out?

23. V. 55. What fact in the mental

condition of the parents made it necessary that Jesus should command that the maiden be given something to eat?

The Touching of the Hem of the Garment. 8. 43–48

24. Have we any suggestion in this incident relative to the question whether or not deeds of healing were physically exhausting to Jesus?

25. V. 45. Why did Jesus say, "Who is it that touched me?" What good would result from the woman's confession?

26. V. 48. The faith of the woman makes us think of the faith of what person previously mentioned in this Gospel?

CHAPTER IX

(Commit Vs. 23–26)

The Sending Forth of the Twelve. 9. 1–6

1. V. 3. "Take nothing for your journey." What temper of mind does Jesus wish to cultivate by giving this commandment? Was it for the sake of the apostles, to keep them humble and dependent on God and gracious toward the people? Or was it for the sake of the people among whom the apostles were sent forth, in order that they might have an opportunity of sharing in the work of the kingdom, and of expressing their gratitude for favors received? Are there any other alternatives that you can think of?

2. V. 4. "Into whatsoever house ye enter, there abide, and thence depart." Why, in your opinion, was this command given? Was it in order to save the disciples from the distraction and annoyance of going about from house to house like a beggar or a tramp after the manner of the

begging friars of some Oriental religions? Or was it to maintain a center for their work while they remained in a village, and possibly create a permanent center for religious activities after they left? Compare the way in which the house of Lydia became such a center at Philippi (Acts 16. 14, 15, 40).

3. V. 5. "And as many as receive you not, . . . shake off the dust from your feet for a testimony against them." Can you imagine any good effect this ceremony would have on the rejecting villagers who witnessed it?

HEROD'S ALARM. 9. 7–9

4. The fact that the work of Jesus was a subject of discussion with Herod and his courtiers indicates what as to the impression that the ministry of our Lord had made upon the public mind?

THE FEEDING OF THE FIVE THOUSAND. 9. 10–17

5. According to Matt. 14. 12, 13, and Mark 6. 30, 31, what were Jesus' reasons for retiring to the other side of the lake?

6. Compare the three other accounts of

the feeding of the five thousand, and note their essential harmony, with one or two superficial divergences. (Matt. 14. 13–22; Mark 6. 30–46; John 6. 1ff.)

7. V. 16. Are we to understand that the act of Jesus in looking up and giving thanks had anything to do with the multiplication of the loaves and the fishes?

8. In miraculously multiplying the loaves and the fishes Jesus seems, on the face of it, to depart from what policy that he had decided upon in his temptation in the wilderness?

9. V. 17. Why did Jesus command the gathering up of the fragments? Was it to teach the apostles economy, or because they would be liable to go hungry the next day and would greatly need the wasted food? Or was it to warn them against presumptuous reliance upon supernatural help?

Peter's Confession. 9. 18–27

10. V. 18. Why did Jesus ask the disciples, "Who do the multitudes say that I am?" Was it because he wished to be more fully informed concerning what men said

in private about him, or did he desire to bring out in strong contrast the true view as over against the popular opinion, so that the apostles might register themselves bravely and decisively on the right side?

11. V. 19. "And they answering said, John the Baptist; but others *say*, Elijah; and others, that one of the old prophets is risen again." What peculiarities of our Lord's ministry had caused practically all of the people to give up the thought that he was the Messianic king? Compare the doubts of even John the Baptist (Luke 7. 18–19).

12. Vs. 21, 22. Why, in your opinion, did Jesus immediately follow this confession of Peter with the announcement of his approaching death? It was intended to quench what ambitious thoughts that would be kindled in the minds of the disciples?

13. V. 24. "For whosoever would save his life shall lose it." Express this fully in modern English in such a way as to indicate that you understand its meaning.

14. V. 27. "There are some of them that stand here, who shall in no wise taste

of death, till they see the kingdom of God." Was the fact that some of those who stood in his presence did live to see the day when the Jewish temple and hierarchy were destroyed, and Jesus was enthroned in the adoration of multitudes all over the Roman empire, a fulfillment of this prophecy?

15. See Matt. 16. 13–20 for interesting additional material connected with this incident.

THE TRANSFIGURATION. 9. 28–36

16. It is important that the student read the parallel accounts of the transfiguration in Matt. 17. 1–8 and Mark 9. 2–8. The reading of these passages will enable him to answer some of the questions that naturally arise in his mind.

17. V. 28. "He took with him Peter and John and James." What, in your opinion, were the qualities of these men that caused them to be chosen for this lofty privilege? Where previously in this Gospel were they chosen for a special privilege?

18. What in the circumstances at this time made a strengthening of the faith and

purpose of Jesus and his disciples especially needful?

19. V. 31. "They spake of his decease." Just before this Peter, we are told, had spoken with great disapproval of our Lord's purpose to go up to Jerusalem and face death (Mark 8. 31–33). Does the story imply that Moses and Elijah were taking an approving or disapproving attitude toward Jesus' purpose of giving himself a sacrifice for the world?

20. V. 33. What was there about Peter's proposal to build three tabernacles that made Luke sure that he did not know what he was saying?

21. V. 35. (*a*) Was an answer given to Peter's proposal to build three tabernacles? Was the announcement that Jesus was the beloved Son equivalent to saying, You need not detain the prophets; you have continually with you the One to whom they pointed and who, far beyond any of them, reveals the truth they strove to express?

(*b*) On what previous occasion was the voice heard, "This is my beloved Son"?

(*c*) Are we to understand that the injunction, "Hear ye him," is general, or

does it apply especially to his recent teachings which were so violently in opposition to their wishes and hopes?

THE EPILEPTIC CHILD. 9. 37–43a

22. V. 41. "O faithless and perverse generation." With whom was Jesus displeased? With the disciples, with the father of the epileptic, or with the Pharisees?

23. What reason does Jesus give in the accounts of Matthew (17. 14–21) and Mark (9. 14–29) to explain why the disciples could not cure the child?

24. What vivid and picturesque details are added to this story by Matthew and Mark?

THE COMING PASSION. 9. 43b–45

25. V. 43. "While all were marvelling." Jesus chose this particular time for the prediction of his Passion lest their wonder at his power should raise what false hopes?

26. V. 45. "But they understood not this saying." Was it lack of mental power, or the extremely unwelcome character of the announcement of the coming cruci-

fixion that made the disciples give to his words any interpretation but the true one?

THE AMBITION OF THE DISCIPLES. 9. 46–48

27. What was wrong in the ambition of the disciples? Notice that neither here nor elsewhere does Jesus discourage ambition. Wherein was the ambition of James and John misdirected?

28. V. 48. "He that is least among you all, the same is great." What does Jesus mean? Least in what respect?

INTOLERANCE REBUKED. 9. 49–50

29. V. 50. "He that is not against you is for you." Does Jesus mean that indifference is really not harmful, but helpful? Or does he mean to say, A man who is making an aggressive attempt to do good in my name, even though he does not belong to our company, must be reckoned on our side?

THE INHOSPITABLE SAMARITAN VILLAGE. 9. 51–56

30. V. 53. Why was the intention of going to Jerusalem taken as a reason for

refusing to give hospitality to Jesus? (Compare John 4. 9.)

31. These disciples seemed to have great faith in Jesus' power to work miracles, and yet at the same time they were without one of the central elements in the true Christian spirit.

(*a*) What great injunction of Jesus in the Sermon on the Mount were they forgetting? (Luke 6. 20–49.)

(*b*) Find a description of their strength and weakness in 1 Cor. 13. 1–3.

(*c*) For a very different attitude taken later by John toward these same Samaritans, see Acts 8. 14–17.

THREE WOULD-BE DISCIPLES. 9. 57–62

32. Vs. 57, 58. "The foxes have holes," etc. Judging from the discouraging reply of Jesus to the man's proposition to follow him, what kind of a person would you judge him to have been? He illustrates what kind of a hearer described in the parable of the sower?

33. Vs. 59, 60. "Lord, suffer me first to go and bury my father." Are we to understand that this man's father was really

dead in the house, or does he mean that he feels that he must first nurse his father through his old age, or was he merely manufacturing a pious excuse?

34. Vs. 61, 62. "No man, having put his hand to the plow," etc. Judging from our Lord's apparently harsh reply, what was the man's real state of mind when he said, "First suffer me to bid farewell to them that are at my house"?

CHAPTER X

(Commit Vs. 21–24)

THE MISSION OF THE SEVENTY. 10. 1–16

NOTE that this is another new departure in the onward progress of the kingdom. The revival is so great and the enthusiasm so pervasive that Jesus can persuade a great many of the common people to enlist as workers.

1. Do you suppose that these men permanently attached themselves to Jesus as evangelists, or did they go for a day or so, according as they found it possible to leave the farm, or the workshop, or the fishing boat?

2. Why did Jesus send them forth two and two?

3. Why did he send them into every village whither he himself was about to come?

4. Would they attempt to preach sermons, or would their conversation be chiefly anecdotes about Jesus?

5. Do you suppose the stories of

Matthew, Mark, and Luke represent in finished and artistic form the substance of what these men attempted to tell?

6. V. 2. "The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (*a*) The modern mind would naturally expect Jesus to complete his sentence in another way, namely, The laborers are few, therefore go out and institute a vigorous campaign for recruits. Why, on the other hand, did Jesus put prayer for recruits into the foreground?

(*b*) Do you imagine that these seventy desisted from active efforts to enlist workers because Jesus had put the emphasis on prayer?

7. V. 4. "Salute no man on the way." Put this exhortation into modern form.

8. V. 6. "If a son of peace be there, your peace shall rest upon him." What does Jesus mean by "son of peace"? Does he mean a peaceable man, or a man capable of being reached by the gospel of peace?

9. V. 12. "More tolerable in that day

for Sodom." (*a*) What was the fate of Sodom? (Gen. 19. 23–28.)

(*b*) Why more tolerable? Compare Luke 12. 47–48.

10. Write out any question that occurs to you on the Mission of the Seventy.

THE RETURN OF THE SEVENTY. 10. 17–20

11. V. 18. "I beheld Satan fallen as lightning from heaven." Jesus, by telling the disciples that he had anticipated their success, wishes to give them to understand that it had come to them through what means?

12. V. 19. "Behold, I have given you authority to tread upon serpents and scorpions," etc. Are these words to be taken figuratively or literally? What is their meaning?

13. V. 20. "Rejoice that your names are written in heaven." (*a*) What does Jesus mean by the expression "written in heaven"? Written on a book, or written on the heart of God?

(*b*) Why, in your opinion, was the fact that their names were written in heaven a better cause for joy than power over

demons? Surely Jesus cannot mean that an assurance of getting to the land of happiness was more to be prized than power to do good.

THE REJOICING OF JESUS. 10. 21–24

14. V. 21. "I thank thee, . . . that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." (*a*) Why was Jesus so enthusiastically glad that proud and privileged minds were shut out from the understanding of the gospel, while its revelations were made known to the humble-hearted and the simple-minded everywhere?

(*b*) Jesus' thanksgiving makes you think of which of the Beatitudes?

(*c*) What reminiscences of Psalm 8 are in this word of Jesus?

15. Vs. 22. "No one knoweth . . . who the Father is save the Son." Jesus had previously claimed to be the goal of human history by calling himself the Son of Man. In these verses what other title does he tacitly apply to himself?

THE GOOD SAMARITAN. 10. 25–37

16. Read the parable of the Good

Samaritan, and the story of the visit of Jesus to Martha and Mary (vs. 38–42).

(*a*) The parable emphasizes what aspect of the religious life?

(*b*) What other aspect of the religious life is emphasized in the story of the visit to Martha and Mary?

(*c*) Which story is more acceptable to the modern mind?

(*d*) Can the lesson of one be carried out successfully if the lesson of the other is overlooked?

17. V. 33. "But a certain Samaritan, . . . was moved with compassion." Would the lawyer have admitted that the Samaritan was his neighbor? Would the lawyer have desired the Samaritan to show himself a neighbor to him if he had been the man who had fallen among the thieves? The answer then, to the question, Who is my neighbor? is—My neighbor is the man whom I would like to have do what?

The Visit to Mary and Martha. 10. 38–42

18. Is it likely that Mary was accustomed to shirk the menial duties of the household?

19. Why did not Mary help her sister? Are we to understand that it was because she preferred listening to working, or because she realized that this was the greatest opportunity of her life, and must be seized at once, while the chances to relieve her sister would be continuous?

20. Which of the two sisters had the greater deference for Jesus?

21. V. 42. What is the "one thing" that is needful?

22. Write out the story very briefly in such a way as will show that you understand it.

CHAPTER XI

(Commit Vs. 9–13)

The Lord's Prayer. 11. 1–4

1. What petitions in Matthew's version of the Prayer (Matt. 6. 5–15) are omitted in Luke?

2. Did Jesus give the Lord's Prayer as a form of prayer which the disciples were to repeat, or was he suggesting a series of subjects about which it was proper to pray?

3. V. 2. "Hallowed be thy name." (*a*) What is it to hallow the name of God? Is it to abstain from profanity, or is it to show in deed and word at all times a lively sense of what God is, and what we owe to him?

(*b*) Why did Jesus put this petition first?

4. V. 2. "Thy kingdom come." State in your own language what men are supposed to pray for when they say, Thy kingdom come.

5. V. 4. Are the answers to the various parts of the Lord's Prayer any less dependent on the fulfilling of conditions than

the answer to the one petition where the condition is stated, namely, "Forgive us our sins; for we ourselves also forgive"? Why, then, is this one condition stated, and the others implied?

6. V. 4. 'Bring us not into temptation." (*a*) Compare the Epistle of James (1. 2, 12–16) where it is said, "Count it all joy, . . . when you fall into manifold temptations"; and Mark 1. 12, where it is said that the Holy Spirit drove Jesus into the wilderness to be tempted of the devil; and decide what Jesus means here when he bids men pray, Bring us not into temptation.

(*b*) What conditions must a man fulfill in order that the prayer against temptation may in his case be answered?

(*c*) Why did Jesus say, "Bring us not into temptation," rather than, Bring me not into temptation? Name any social reforms that must be vigorously championed before men can, without hypocrisy, pray, Bring us not into temptation.

THE FRIEND AT MIDNIGHT. 11. 5–13

7. In the parable of the importunate

friend, why is the man made to come at midnight? Why could not noon have illustrated the point quite as well? Why is he made to say, My children are with me in bed?

8. What was the real motive that caused the man in the parable finally to rise and grant the loan of the loaves?

9. Are we to understand that the Lord is like this man, or is Jesus drawing a contrast between the unwilling friend and God?

10. V. 11. "Which of you that is a father," etc. Jesus in various places tells us that human nature is scarred and corrupted by sin, but by basing an assurance that God will answer prayer on the fact that an earthly parent is willing to give good gifts to his children, Jesus shows his belief that the elemental human instincts are a revelation of what?

THE CASTING OUT OF EVIL SPIRITS. 11. 14–26

11. What does Jesus in this paragraph suggest as one of the prime proofs of the coming of the kingdom of God in a community?

12. What request in this paragraph plainly shows that those who made it were insincere? Why do you think so?

13. Where in this section do you find the principle on which Abraham Lincoln founded his assertion that the United States could not permanently remain half slave and half free?

14. Where in this passage does Jesus show that the battle between good and evil is so intense that it is impossible for a man to take a neutral position or have a neutral influence?

15. Where does Jesus in this section suggest that it is not enough to put away evil, but that a man in addition must be filled with a positive spirit of goodness, else he will surely suffer a moral relapse?

16. V. 16. "And others, trying *him*, sought of him a sign from heaven." What sign from heaven had they just received? Why, then, did they ask for another?

17. Vs. 21, 22. (*a*) "When the strong *man* fully armed," etc. Who is meant by the strong man?

(*b*) Who is meant by the "stronger than he"?

18. V. 25. "He findeth it swept and garnished." In what condition should the unclean spirit have found the house when he returned?

19. V. 26. What common fact of human experience is illustrated by the statement that the demon did more than enter into his old habitation—he took also with him seven other spirits more evil than himself?

THE WOMANLY EXCLAMATION. 11. 27, 28

20. V. 28. "Yea, rather, blessed are they that hear the word of God, and keep it." Where previously in this Gospel has Jesus given a similar answer?

THE CRAVING FOR SIGNS REBUKED. 11. 29–32

21. Read the Old Testament references in order to be able to see the force of the comparison. 1 Kings 10. 1–10; Jonah 3. 1–10.

22. V. 29. "This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah." (*a*) Surely there is nothing wrong in the demand for evidence. Jesus was asking the people to believe a great

thing. Why, then, were they wrong in asking for a sign?

(*b*) What was the sign of Jonah the prophet? Was it the prophetic power and earnestness of his preaching, or the fact that he was three days and three nights in the whale's belly?

(*c*) To what sign which he was intending to give his own unbelieving generation does Jesus refer?

THE INWARD LIGHT. 11. 33–36

23. V. 34. "The lamp of thy body is thine eye," etc. It is important not to project the modern ideas of the structure of the eye into the metaphor. Such ideas were wholly unknown to the audience of Jesus. They simply knew that the amount of light that a person could experience was measured by the condition of his eye. What is it, according to Jesus, to have a single, or normal eye? One of the Beatitudes (Matt. 5. 3–12) answers the question.

THE PHARISEE'S INVITATION AND THE PLAIN WORDS AT THE TABLE. 11. 37–41

24. What previous experience at a Pharisee's house is recorded in Luke?

25. V. 38. "He marvelled that he had not first bathed himself before dinner." Why did Jesus not conform to the religious proprieties on this occasion? Was it because the Pharisees put such tremendous emphasis on this matter, as over against common moral decency, that he felt a kind of repulsion to doing that which they plainly made a substitute for righteousness?

26. What, in your own language, was the substance of our Lord's teaching in the Pharisee's house?

THE OPEN RUPTURE WITH THE PHARISEES. 11. 42–54

27. V. 50. What is meant by the assertion that the blood of all the prophets would be required of this generation? In what way had the generation to which Jesus belonged rejected the ancient prophets? Did the prophets have any great and noble qualities which Jesus himself did not illustrate?

28. V. 52. How had the lawyers taken away the key of knowledge? Was it by putting emphasis on the non-essentials, or

by making the requirements of God, which were simple, something very complex and difficult, and quite out of the reach of the ordinary people?

CHAPTER XII

(Commit Vs. 22–34)

Courage! 12. 1–12

1. Read through these verses, and also the two following paragraphs as far as V. 34, and ask yourself what one thought pervades the entire section. There were conditions in the life of Jesus at this time that made this line of exhortation especially appropriate.

2. V. 1. "Beware ye of the leaven of the Pharisees." (*a*) Why did Jesus call hypocrisy a leaven? Why did he not simply say, Beware of the hypocrisy of the Pharisees and Sadducees? Was it because he realized that it was like what we would now call a germ disease that attacked a man in a most insidious fashion?

(*b*) How would the intense unpopularity of Jesus at this time tempt the disciples to hypocrisy?

3. Vs. 1–3. Why, according to Jesus, is it useless to play the hypocrite?

4. V. 4. "I say unto you my friends."

Note the familiarity of the address. What is there in the situation at this time that draws Jesus very close to his disciples?

5. V. 5. "Fear him, who after he hath killed," etc. To whom does Jesus refer? To God, or the devil?

6. V. 10. (*a*) Jesus makes a distinction between a sin against the Holy Spirit and a sin against the Son of man. Under what circumstances could a sin against the Son of man not be also a sin against the Holy Spirit? Might it not be possible that a very sincere man should have Christianity so caricatured in those that brought it to him that he would reject it out of obedience to his better instincts?

(*b*) Could it be further possible that a good man might be so hardened in prejudice that although Christianity were brought to him by good and honest men, he would for a time very sincerely reject it, although of course with misgivings? Compare the experience of Paul (Acts 9).

(*c*) A sin against the Holy Spirit, then, would be a sin against Christ, or his representatives, after having the opportunity for a full knowledge and understanding of what?

QUESTIONNAIRE

7. What reasons for fearlessness does Jesus bring forward in this section?

8. What question on vs. 1–12 suggests itself to you?

Covetousness Rebuked. The Rich Fool. 12. 13–21

9. Vs. 13–15. (*a*) What does Jesus' answer show concerning the spirit and motives of the man who asked that the inheritance be divided with him? Picture to yourself the scene in which the greatest preacher the world ever saw is pulled by the sleeve by one who insisted that he turn aside from the people and from the sufferers who needed him, to try to get a brother to turn over some money to him.

(*b*) What is covetousness? Could a man have an intense desire for possessions and yet not be covetous?

(*c*) "A man's life consisteth not in the abundance of the things which he possesseth." Put this in your own language.

10. Vs. 16–21. Note that the rich man's possessions were not "tainted money." What was the matter with him?

LESSONS OF TRUSTFULNESS. 12. 22–34

11. Is Jesus exhorting the disciples to entire absorption in the things of the kingdom, or to indifference concerning the things of this world?

12. V. 31. What does Jesus mean by seeking the kingdom? Does he mean what we call church work, or does he mean the eager habit of making all business and pleasure contribute to the glory of God and the greatest good of the greatest number?

13. V. 33 "Sell that which ye have, and give alms." (*a*) Does Jesus here mean to discourage the possession of property by his disciples, or does he simply desire that they have such a spirit of detachment from the world that they will always hold all of their possessions at the beck of a brother's need?

(*b*) This reminds you of what in the Sermon on the Mount?

THE DUTY OF WATCHFULNESS. 12. 35–40

14. What state of mind is Jesus urging? Answer this question in modern and concrete fashion. In doing so change the figures of speech to modern figures.

15. Jesus probably has in mind the final coming at the end of the age. Is it legitimate, however, to understand him as also urging preparedness for any one of the thousand preliminary crises in which God suddenly and vividly makes manifest to mankind the fact that he enforces the laws which Jesus laid down in his teachings, and glorifies all that are loyal to him?

16. V. 37. What does Jesus mean when he says that the Son of man shall make the watchful servants sit down to meat and shall come and serve them? Is there anything analogous to this in the experience of modern men who keep themselves prepared to seize quickly all great opportunities for doing and getting good?

17. V. 40. "In an hour that ye think not." Is it or is it not true that the supreme crises of life, when the good man has his great opportunities and his big reward, and the bad man makes his fatal blunders and suffers irremediable loss, come at quite unexpected times?

18. Write out any questions that occur to you.

THE RESPONSIBILITIES OF LEADERSHIP. 12. 41–48

19. V. 41. "Speakest thou this parable unto us, or even unto all?" (*a*) By his answer in vs. 42–48, does Jesus suggest that these words apply exclusively to Peter and the other apostles, or to all who are placed in positions of leadership?

(*b*) Does Jesus suggest that the apostles and other leaders will be judged by the same or a different standard from that which will be applied to unprivileged men?

20. V. 45. What in the modern social order corresponds to the beating of the men servants and the maid servants by the ruling classes, and the eating and drinking with the drunken?

21. Write out one question on the paragraph.

THE SEARCHING EFFECT OF CHRIST'S WORK. 12. 49–53

22. V. 49. "I came to cast fire upon the earth." What kind of fire?

23. V. 50. "I have a baptism to be baptized with." To what baptism does Jesus refer?

QUESTIONNAIRE

24. V. 51. "Think ye that I am come to give peace in the earth?" Note and explain the verbal contradiction between this statement and that in Chap. 2. 14.

FORECASTING THE WEATHER. 12. 54–59

25. What were the signs of the times in connection with the life and work of Jesus which the men of that generation were greatly to blame for not having read?

26. Why had they not succeeded in interpreting the signs of the times? Was it because of mental dullness, or from some other cause?

27. Vs. 58, 59. "As thou art going with thine adversary," etc. Judging from the context here, and the previous warnings about the sudden coming of Christ, whom would you judge to be the adversary referred to?

28. Bring to class any questions which you may have on this section.

CHAPTER XIII

(Commit Vs. 18–21)

The Slain Galilæans and the Tower of Siloam. 13. 1–5

1. Would you say that these two instances were brought forward to emphasize the fact that great misfortune is not always a sign of great sin, or to warn men to repent and not to look complacently on the misfortunes of others, as though their own freedom from suffering were a sign of the special favor of God?

The Barren Fig Tree. 13. 6–9

2. What does this parable teach about Christ's attitude toward sinful men?

3. The parable of the barren fig tree warns against what interpretation of prosperity and peace?

The Woman with a Spirit of Infirmity. 13. 10–17

4. Review previous instances where Jesus came in conflict with the Pharisees over the Sabbath question, and be able to

state his central teaching concerning the Sabbath.

THE MUSTARD SEED AND THE LEAVEN. 13. 18–21

5. In what respect do the parables of the mustard seed and of the leaven present the discouraging aspects of the growth of the kingdom? In what respect do they present its encouraging aspects?

THE NARROW DOOR. 13. 22–30

6. V. 23. "And one said unto him, Lord, are they few that are saved?" Judging from the reply of Jesus (vs. 24–30), would you infer that this man did or did not take for granted that he himself, as an orthodox Jew, would certainly be saved?

7. V. 24a. "Strive to enter in by the narrow door." Is the door called narrow because a man must have a certain fixed form of doctrine and church rite, or because for entrance absolute sincerity of love to God and men is required?

8. V. 24b. "Many . . . shall seek to enter in, and shall not be able." Why? Because they have not tried hard enough,

or because they did not try soon enough?

9. V. 26. "Then shall ye begin to say, We did eat and drink in thy presence." They not merely knew him, but had close social relations with him, and yet he knew them not. What, according to the Gospel, is the requirement for real acquaintanceship with Jesus Christ? See Luke 7. 36–50 for an illustration of two people both of whom had social relationships with Jesus, but only one of whom really knew him.

10. V. 30. "Behold, there are last who shall be first, and there are first who shall be last." Does this mean that many who are last to receive the gospel privileges will be first in dignity and power in the new kingdom? Or does it mean that many who are little accounted of among men will be promoted to positions of supreme dignity in the kingdom of heaven?

THE MESSAGE TO HEROD. 13. 31–35

11. V. 31. "There came certain Pharisees, saying to him, Get thee out," etc. What do you judge to have been their motive? Were they really messengers from

Herod, or were they using this as a pretext to get Jesus out of the country, or were they trying to save him from Herod?

12. V. 32. "Behold, I cast out demons and perform cures to-day and to-morrow, and the third *day* I am perfected." (*a*) Why does Jesus say that he proposes to cast out demons to-day and to-morrow? Does he mean that he will stay in Herod's dominion for a very short time, or that he will fearlessly stay there until his work is done; or both?

(*b*) Why does he specify the three days? What about the length of his remaining ministry are these words meant to suggest?

(*c*) What does Jesus mean when he says, "The third day I am perfected"? Does he mean that he will be personally brought to perfection, or that his ends will be accomplished and his course run?

13. V. 33. "For it cannot be that a prophet perish out of Jerusalem." Does Jesus mean that prophecy must be fulfilled, or is he ironical in saying that the city of the throne of David and the temple of God is the only place for executing the true prophets?

14. V. 34. "O Jerusalem, Jerusalem," etc. What marked change of feeling is shown in this verse from that in the preceding verse?

15. V. 35. "Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord." To what event is he looking forward?

CHAPTER XIV

(Commit Vs. 7–11)

THE MAN SICK OF THE DROPSY. 14. 1–6

1. RECALL previous instances in Luke of feasts at houses of Pharisees.

HUMILITY. 14. 7–11

2. Why does Luke call this plain, matter-of-fact advice about taking the lowest seat at a banquet a parable?

3. V. 11. "For every one that exalteth himself shall be humbled," etc. How do you explain this truth in the light of the fact that the man who has no confidence in himself never succeeds in getting other people to have confidence in him, and in the light of the other fact that a great ambition is a supremely important stimulus to high endeavor?

WHOM TO INVITE. 14. 12–14

4. V. 12. "Call not thy friends." Is this to be taken as a positive prohibition of feasts among especially congenial souls?

Compare the words of Jesus commanding men not to pray in public (Matt. 6. 6), as an example of similar exhortations that are to be interpreted more in their spirit than in their letter. What, then, does Jesus mean by this prohibition?

5. V. 13. "Bid the poor, the maimed, the lame, the blind." To what class of unfortunates besides those who are physically poor and maimed and lame and blind, does this exhortation apply?

6. Would the poor and the blind and the lame and the maimed always be pleased to be herded together at a feast? We have here an illustration of how the teachings of Jesus are to be interpreted in the light of what great law? Compare 1 Cor. 13. 3.

THE REFUSED BANQUET. 14. 15–24

7. Vs. 15–24. "Blessed is he that shall eat bread in the kingdom of God." The man put the time of great opportunity in the future. What does Jesus, in essence, say to him in his reply?

8. V. 21. If we may take the poor and the maimed and the blind and the lame in the streets and lanes of the city to represent

primarily the outcasts among the Jews, who would be represented by those out in the highways and hedges of the country?

9. V. 23. The messenger was bidden to constrain those in the highways and the hedges to come in. Why was it necessary to use force with them? Was it because they were unwilling to come, or because they could hardly believe that the invitation was for such as they?

10. V. 24. "None of those men that were bidden shall taste of my supper." Note that the *would not* of these men was turned into a *could not*. This happens in accordance with what natural law that holds in the realms of body, mind, and soul?

11. Note the similar parable found in Matt. 22. 1–14. What additional elements are found in this story?

THE STERN CONDITIONS OF DISCIPLESHIP. 14. 25–35

12. V. 26. "If any man cometh unto me, and hateth not his own father, and mother," etc. Restate in your own words to bring out the meaning of "hate." Be

careful not to pare down the meaning so that the statement of Jesus becomes weak and insipid.

13. Vs. 28–32. Jesus speaks the two parables of the man who built a tower and of the king going to war, to warn away what class of disciples? Where in the ninth chapter of Luke have we had words of Jesus with the same purpose?

14. V. 33. "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Why is Jesus so anxious that men shall not enlist in his service without a full appreciation of what it will cost? Find the answer in vs. 34 and 35.

15. What previous parable concerning the danger of a relapse did we find in the eleventh chapter?

CHAPTER XV

(Commit Vs. 3–7)

All the Publicans and Sinners Were Drawing Near. 15. 1, 2

1. V. 1. "Now all the publicans and sinners were drawing near unto him to hear him." What quality in Jesus was it that caused these immoral outcasts constantly to crowd his presence?

2. V. 2. "This man receiveth sinners, and eateth with them." Which would most irritate the Pharisees, the fact that Jesus spoke cordially to the outcasts, or the fact that he went into their houses and ate with them?

3. Trace previous instances of Luke's habit of bringing out strongly the compassion of Jesus for the outcast and the despised. In which of these is his compassion vividly contrasted with the coldness and inhumanity of the respectables of his day?

4. To whom were the three following parables spoken, and for what purpose?

Why are there three parables with such a similar idea?

THE PARABLE OF THE LOST SHEEP. 15. 3–7

5. For a good Old Testament background for this parable see Ezek. 34. Compare also John 10.

6. V. 4. "Doth not leave the ninety and nine in the wilderness." Are we to understand that the ninety and nine are left to themselves in peril of wandering and destruction, or is the thought merely that the owner ceases to rejoice over his sheep and can find no rest until the one lost sheep is returned?

7. V. 7. "*More* than over ninety and nine righteous persons, who need no repentance." What does this statement concerning the intense concentration of the thought of heaven upon one wanderer, and of its extreme joy over his return, indicate concerning our Lord's conception of the seriousness and consequences of sin?

THE PARABLE OF THE LOST PIECE OF MONEY. 15. 8–10

8. Vs. 8–10. (*a*) The fact that it was

necessary to light a lamp, and also to sweep the floor to find the coin, reminds us of what peculiarities of ancient houses?

(*b*) In the parable of the lost piece of money there is no portrayal, as in the case of the parable of the sheep and the parable of the prodigal son, of God's pity for lost sinners. What one element in God's feeling about the sinner is brought out in the parable of the lost piece of money?

THE PARABLE OF THE PRODIGAL SON. 15. 11–32

9. What classes in Jesus' audience were represented by the elder brother, and what by the younger brother?

10. V. 12. "And he divided unto them his living." The fact that the father consented to divide the inheritance with the foolish younger son, represents what customary procedure of God in his dealing with men?

11. V. 15. "He sent him into his fields to feed swine." This touch indicates to the Jewish mind what as to the man's condition?

12. V. 16. "He would fain have filled

his belly with the husks that the swine did eat: and no man gave unto him." Is the thought that he was not allowed even to have swine's food, or is it simply a dramatic assertion that he was so hungry that it seemed as though he must eat the food of the swine?

13. V. 20. (*a*) The fact that the father saw the son while he was yet a great way off, indicates what as to his state of mind in the intervening time between the son's departure and his return?

(*b*) "He ran, and fell on his neck." For a middle-aged Oriental of property and social position to run was an unusual sacrifice of dignity, and betokened what state of mind?

14. Vs. 29ff. The elder brother felt that the overflowing bounty and joy of the feast seemed to make light of the prodigal's sin. What, on the other hand, as suggested above, does the extravagant joy of the occasion suggest?

15. Vs. 29–31. The elder brother said, "Thou never gavest me a kid, that I might make merry with my friends." In substance, the father answered what?

16. V. 31. Does the parable intend to suggest that the younger brother was again to share the inheritance with the elder brother?

17. The fundamental lack of the elder brother was appreciation of what?

18. What in this parable constitutes its supreme hold upon the imagination and thought of mankind?

19. What questions arise in your mind as you study this parable? Bring to class any touches in this, or the preceding parables, that seem to you especially significant, or any detail in the story that strikes you as especially effective.

CHAPTER XVI

(Commit Vs. 9–13)

THE UNJUST STEWARD. 16. 1–9

1. V. 6. "TAKE thy bond, and sit down quickly and write fifty." Why does this steward remit part of the just bill of his lord's debtor?

2. V. 8. "And his lord commended the unrighteous steward because he had done wisely." How could a man who had been swindled commend the man who had cheated him? Does he commend the man's rascality, or does he involuntarily exclaim over the shrewdness with which it is carried out? Are we to understand that the lord forgave him on account of his cunningness, or may we imagine that after exclaiming, Surely this is a shrewd rascal! he promptly marched him off to prison?

3. V. 9. "And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal

tabernacles." (*a*) What does Jesus mean by the mammon of unrighteousness?

(*b*) How does he expect men to make friends by means of the mammon of unrighteousness?

4. What, in your opinion, is the primary teaching of the parable of the unjust steward? Is it a warning against the misuse of money, or is it an exhortation to imitate in spiritual things the shrewd foresight which even bad men constantly exhibit in the things of this world?

ADDITIONAL TEACHING ON THE USE OF MONEY. 16. 10–13

5. V. 10. "He that is faithful in a very little." Note that Jesus speaks lightly of money. What a contrast with the modern expression, "the almighty dollar"! But although money is such an insignificant thing the proper use of it, according to Jesus, determines what?

6. V. 11. "The true *riches*." What, according to Jesus, are the true riches?

7. V. 12. "That which is another's, . . . that which is your own." Note that Jesus plainly does not consider money to

belong to men at all. What really does belong to them?

THE INWARDNESS OF THE GOSPEL.
16. 14–18

8. V. 14. "The Pharisees, who were lovers of money, . . . scoffed at him." Plainly, what was it that impelled them to scoff? Is it likely that they sneered at the Lord's penniless condition, and contrasted it with that of themselves, so signally prospered and approved of God?

9. V. 16. "The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it." Does Jesus mean to institute a strong contrast between his own teaching and that of the law and the prophets, or does he mean to say that in his coming the law and the prophets had flowered out, so that the experiences which were characteristic of a few great leaders in the olden time had now come to the common people and, breaking over all conventional barriers, they were pushing their way into the great experiences of the reign of grace?

10. V. 17. Why does Jesus add, "It is easier for heaven and earth to pass away, than for one tittle of the law to fail"? It is to guard against what misconception of the trend of the unconventional freedom which he had introduced into religion?

THE RICH MAN AND LAZARUS. 16. 19–31

11. To whom was this parable evidently spoken? What was the sin of the rich man?

12. V. 21. "Yea, even the dogs came and licked his sores." Is this stated as an aggravation of his sufferings, or are we to understand that the dogs were his only friends?

13. V. 22. "Abraham's bosom." Does this mean that Lazarus was reclining in the seat of honor in front of Abraham, or that he was literally lying in his bosom?

14. V. 24. "Send Lazarus, that he may dip the tip of his finger in water." Why does not the rich man call for a cup of water?

15. V. 26. What is the great gulf which is fixed between heaven and hell? Is it a physical separation, or a fixedness of character? Compare Rev. 22. 10–11.

16. V. 27. "Send him." Note how the rich man needed Lazarus at every turn. What reflection upon God was there back of the rich man's request that Lazarus be sent to his brothers?

17. What does the parable of the rich man and Lazarus teach concerning conditions in the next world if we do not seek to bridge the social gulf between ourselves and those who need us in this world?

CHAPTER XVII

(Commit Vs. 1–4)

OCCASIONS OF STUMBLING. 17. 1–4

1. FROM a reading of these verses, what particular way of causing the little ones to stumble would you judge Jesus to have had in mind?

2. V. 2. "Little ones." Does Jesus mean children, or immature Christians?

3. V. 3. "If he repent, forgive him." What if he does not repent? Compare Matt. 5. 43ff. and Matt. 18. 15–17, and explain.

THE UNPROFITABLE SERVANTS. 17. 5–10

4. V. 5. "And the apostles said unto the Lord, Increase our faith." What does the answer of Jesus imply as to the amount of faith they had to increase?

5. V. 6. "Be thou rooted up, and be thou planted in the sea." If this great physical miracle could be instantly accomplished by Christians, would it approach in greatness and wonder the miracles wrought

in the transformation of society by such men as Paul and Luther and Wesley?

6. V. 9. Does Jesus mean to approve of the omission of thanks by a master for faithful obedience by his servant?

7. V. 10. "We are unprofitable servants." What great fact about God, when men truly realize it, will always make the best of them exclaim, "We are unprofitable servants"?

THE CLEANSED TEN. THE THANKLESS NINE. 17. 11–19

8. V. 12. (*a*) Why did the lepers stand afar off?

(*b*) What did Jesus do and say to the leper whose cleansing has previously been described in this Gospel?

(*c*) How do you account for the fact that these nine Jewish lepers were willing to associate with a Samaritan?

9. V. 14. "Show yourselves unto the priests." Why did Jesus command them to show themselves to the priests? Was it in order that they might get a bill of health and be allowed to return to society, or was it a command to make public acknowledg-

ment to God for his mercy through the customary sacrifice at such times?

10. V. 17. "Where are the nine?" They were on their way to the priest as he had commanded them. Why, then, does he find fault with them?

11. V. 18. What previous instance have we in this Gospel of special praise bestowed upon a foreigner?

12. V. 19. Who, according to this Gospel, had previously been told, "Thy faith hath made thee whole"?

THE WHEN AND THE WHERE OF THE KINGDOM OF GOD. 17. 20–37

13. V. 20. The fact that it was the Pharisees who asked when the kingdom of God cometh, suggests that they had in mind what kind of a kingdom?

14. V. 21. "Lo, the kingdom of God is within you." Note the other translation in the margin. Under the circumstances, which translation seems to you more natural?

15. V. 24. "For as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under

heaven," etc. What misconceptions of the nature of Christ's coming was this figure of speech designed to correct? Is it in harmony with this teaching to picture Christ as appearing visibly to one part of the earth, in such a way as to make it necessary for men to go there to enjoy his presence?

16. V. 27. In comparing the coming of the Son of man with the flood of Noah, did Jesus wish to intimate that it is an event of somewhat similar character, a time when sinners shall be made to feel the irresistible might of the moral law, and a time also when his faithful servants shall receive extraordinary and fresh proof of his favor for them and care over them?

17. V. 31. "He that shall be on the housetop, . . . let him not go down." How, then, is he to escape?

18. V. 32. "Remember Lot's wife." What happened to her, and why? (Gen. 19. 23–28.)

CHAPTER XVIII

(Commit Vs. 1–8)

THE UNJUST JUDGE. 18. 1–8

1. (*a*) WHY is an unjust judge, "who feared not God, and regarded not man," selected as the person to illustrate the power of prayer?

(*b*) Why is a poor widow selected to represent the petitioner? Why would not a well-to-do resident of the city have served the purpose of the parable quite as well?

(*c*) Express in your own language the essential point of the parable of the unjust judge, tracing out fully the contrasts which Jesus meant to make between the people in the parable and God and his children.

2. What previously studied parable on prayer enforces the same truth by essentially the same method?

3. V. 7. "And *yet* he is longsuffering over them." Note the marginal translation.

4. V. 8. "I say unto you, that he will

avenge them speedily." Soon, or suddenly?

5. V. 8. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Note that we have here a realization on the part of Jesus that the difficulties in the way will make it extremely hard for men to retain faith in intercessory prayer.

THE PHARISEE AND THE PUBLICAN. 18. 9–14

6. Does Jesus mean for us to infer that the Pharisee was a deliberate hypocrite in his prayer?

7. What was the worst element in the attitude of the Pharisee, his consciousness of his good deeds, or his contempt for his fellowmen?

8. V. 11. Our Lord's statement that he "stood and prayed thus with himself," indicates that he lacked a sense of what?

9. V. 14. Where have we previously had the statement, "Every one that exalteth himself shall be humbled"?

THE COMING OF THE CHILDREN. 18. 15–17

10. V. 16. "To such belongeth the

kingdom of God." Compare the Authorized Version, and note the difference.

11. V. 17. "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." What childlike qualities of character are necessary in order to enter into the kingdom of God?

THE RICH YOUNG RULER. 18. 18–30

12. What difference do you note between the account of this interview in Luke and those in Mark (10. 17–31) and Matthew (19. 16–30)?

13. V. 18. "Good Teacher, what shall I do to inherit eternal life?" Why does Jesus rebuke the young man for calling him good? Is it because he looked at the situation from the standpoint of the young man —who deemed Jesus to be nothing more than a great rabbi who had won goodness by heroic acts—and wanted him to understand that no man could ever earn righteousness by his own exploits, but could receive it only as that goodness was reflected on him by the grace of God in the course of some moral adventure in which he took for granted the divine mercy? Or

did Jesus wish to say that even he, the Messiah, had no goodness of the self-sufficient type which the young man had in view, but only the goodness which came through faith in the good God?

14. V. 21. Are we to understand that the young man was sincere when he answered, "All these things have I observed from my youth up"? Did he probably make this assertion in a self-satisfied manner, or sadly, and even querulously, wondering why such obedience had not brought him inward peace?

15. V. 22. (*a*) "One thing thou lackest yet." Does Jesus wish to indicate that there is a perfection deeper and higher than that which comes from a spiritual keeping of the law, or does he mean to say, You think you have kept the law, but in your case it will only be fully kept when you sell all you have and give to the poor?

(*b*) In the exhortation, "Sell all that thou hast and distribute unto the poor, . . . and come, follow me," where is the emphasis, on the selling all, or on the following of Jesus?

(*c*) In view of the unusual nature of the

demand made upon him, to what office was Jesus probably calling the young ruler?

(*d*) Note that Jesus did not ask him to make a contribution for the support of the apostolic band.

16. V. 25. "It is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God." (*a*) Does Jesus possibly refer to some low and narrow gate in the city called a needle's eye? Or does he mean literally a needle's eye, and thus intend to say that no rich man can enter into the kingdom of God?

(*b*) What light on the meaning of Jesus' assertion that a rich man cannot enter into the kingdom, do we find from Mark's account of the incident (10. 17–31)?

(*c*) Would this statement of the peril of riches apply equally to riches of fame, social position, and brilliant and showy gifts?

17. V. 30. "Manifold more in this time." In what sense was this promise fulfilled in the life of the apostles?

The Repeated Prediction of the Passion. 18. 31–34

18. Where had this prediction previously been given?

19. What reason has already been assigned for the inability of the disciples to understand what Jesus meant?

20. Why did Jesus repeatedly foretell his Passion?

The Blind Man. 18. 35–43

21. Compare with parallel accounts (Matt. 20. 29–34; Mark 10. 46–52) and note divergences.

22. What is the essential point of the story? Do all accounts contain this point?

CHAPTER XIX

(Commit Vs. 11–27)

Zacchæus. 19. 1–10

1. What religious class lived in great numbers at Jericho? Luke 10. 31 suggests the answer.

2. What is your understanding of the motive of Zacchæus in seeking to see Jesus? Was it mere curiosity, or with this was there mixed a certain religious feeling?

3. How do you suppose Jesus knew the name of Zacchæus?

4. Why did Jesus invite himself to the home of Zacchæus? (Note that this is the only instance of such a procedure on his part.)

5. Compare our Lord's course in going to the house of a sinner for his abiding place with his command to the apostles (Matt. 10. 11) to seek out those in a city or village who were worthy, and there to abide; and reconcile the two. What would constitute worthiness?

6. V. 5. When Jesus said to Zacchæus,

"Come down; for to-day I must abide at thy house," why did he say, "Make haste"? Luke 15. 20, 22.

7. V. 6. What was the reason for the joy of Zacchæus at being asked to receive Jesus into his house?

8. V. 8. "And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor," etc. Would it seem that this statement of Zacchæus was made immediately in reply to the murmurings of the crowd, or was it a resolution to which he came after conversation with Jesus in his house?

9. V. 9. "To-day is salvation come to this house, forasmuch as he also is a son of Abraham." Is the thought that he is saved because, like Abraham, he has learned to believe (Gal. 3. 7)? Or does it mean that, in spite of his evil and outcast condition, this man is also a son of Abraham, and by reason of his repentance is at least as much entitled to salvation as those who were murmuring against him?

10. Why did Jesus require the rich young man (Luke 18. 18ff.) to sell all that he had and give to the poor, while this man, who,

unlike the former, has perhaps made not a little of his pelf by doubtful means, received the Master's approval for restoring only the half?

THE PARABLE OF THE POUNDS. 19. 11–27

11. V. 11. "He . . . spake a parable . . . because they supposed that the kingdom of God was immediately to appear." Is there anything in the parable that seeks to correct the idea that the visible glory of Messiah's kingdom would at once be manifested?

12. Vs. 12, 13. (*a*) Who is represented by the nobleman who went into a far country, to receive for himself a kingdom?

(*b*) What is represented by the pound?

(*c*) What in the religious realm is represented by the trading which the men did?

13. V. 21. The unprofitable servant said, "I feared thee, because thou art an austere man, . . . and reapest that which thou didst not sow." How did he get such a false notion of God? Are we to understand that it was a sublimation from his own mean nature?

14. V. 22. "Out of thine own mouth will I judge thee." Does Jesus wish us to understand that this judgment represents God's way of looking at it, or is he simply trying to show that even from the standpoint of the man's false view of God his failure to use that which was intrusted to him was foolish?

15. Vs. 11–27. State in your own language the main teaching of the parable.

16. What questions suggest themselves to you as you read it?

The Triumphal Entry and the Cleansing of the Temple. 19. 28–48

17. Our Lord's public entrance into Jerusalem in this fashion was equivalent to a declaration of what? What had been the reasons for his previous reticence about declaring his Messiahship? Why does he now change his policy? Was it because the public announcement of his claims could not any longer affect unfavorably the course of his ministry? Would the public announcement of his claims just before his death have wrought any harm? What if he

had died without ever having proclaimed himself?

18. For what purpose was the horse chiefly used in ancient times? (The answer is suggested in Zech. 9. 10.) What, then, was the significance of Messiah entering his capital riding upon an ass? (Zech. 9. 9–10.)

19. V. 45. What was the purpose and the excuse for the traffic in the temple? What were the reasons why our Lord was incensed against it? What effect would such a condition of things have had upon those who had made long pilgrimages to worship in the temple? What also is suggested concerning the prices charged for sacrifices and the rate of exchange exacted, by the accusation that they had made it a den of robbers? What would make business especially brisk at this time? Is it likely that this interference with their profits had anything to do with the enmity of the Sadducees?

CHAPTER XX

(Commit Vs. 9–18)

The Question of the Rulers. 20. 1–8

1. V. 2. What motive inspired the chief priests and scribes to ask Jesus by what authority he did his works? Why were they troubling themselves about it? It should be noted that the question concerning the true source of authority in religion which is here discussed is by no means an idle one, but lies at the heart of religion.

2. V. 4. Why did Jesus answer the question of the chief priests by asking them to pronounce upon the heavenly or earthly source of John's commission to preach?

The Parable of the Wicked Husbandmen. 20. 9–18

3. V. 9. Who is represented by the man that intrusted his vineyard to the farmers?

4. Who are the farmers in the parable? Are they men in general, or the Jewish people? Or are they the leaders of the people?

5. Vs. 10–12. What line of men well known to history are represented by the series of servants that were sent by the lord of the vineyard to receive the fruits?

6. V. 13. If Christ is plainly the Son spoken of in the parable, what does Jesus mean to suggest by making the sharp distinction between himself and the servants who had previously been sent? Has this parable any light to throw upon the question as to whether Jesus deemed himself simply one of the greatest of the prophets?

7. What did Jesus desire to accomplish by speaking this parable?

THE TRIBUTE MONEY. 20. 19–26

8. V. 22. "Is it lawful for us to give tribute unto Cæsar, or not?" (*a*) The Roman government was an idolatrous government. To acknowledge it therefore by paying taxes would be deemed by the zealous and radical element of the common people to be what?

(*b*) For Jesus to say, on the other hand, that the Jewish people should have confidence enough in Jehovah to refuse allegiance to a heathen power, would have

been deemed what by the Roman authorities?

(*c*) Into what unfortunate dilemma did the rulers, accordingly, desire to put Jesus?

(*d*) By the way in which the hypocritical questioners had flattered the courage of Jesus (verse 21), we infer that they desired him to take which horn of the dilemma?

THE DISCOMFITURE OF THE SADDUCEES. 20. 27–40

9. V. 27. "The Sadducees." Who were they? What position did they hold in the Jewish state, and what were one or two of their main peculiarities of belief?

10. V. 37. From the story of what incident in the Old Testament did Jesus bring his quotation about the God of Abraham, and of Isaac, and of Jacob? (Exod. 3. 1–12.)

11. Vs. 37, 38. Notice that the statement that the Lord is the God of Abraham, and the God of Isaac, and the God of Jacob, is not a direct assertion of immortality. The point is that the living and gracious Jehovah, as Jesus knows him, could not con-

ceivably be a God of graveyards, but only of souls living and vital like himself.

12. In the parallel account by Matthew (22. 23–33), to what cause does Jesus ascribe the unbelief of the Sadducees concerning the resurrection?

WHOSE SON IS THE CHRIST? 20. 41–44

13. V. 41. "How say they that the Christ is David's son?" Is the question of Jesus a central and vital question in religion, or is it simply a puzzle put forth to humiliate his insincere and arrogant opponents?

14. In what sense was Jesus the Son of David? In what sense was Jesus the Lord of David?

THE WARNING AGAINST THE SCRIBES. 20. 45–47

15. In these few words we find the very essence of the religious temper against which Jesus was compelled chiefly to fight. It was first of all a religion that had lost the sense of God, and therefore was feverishly anxious for the applause of men; and in connection with this, it was a religion that

had left out humility and elemental morality. Jesus was not here simply railing. He was signing his own death warrant for the sake of whom?

16. Compare this brief epitome of our Lord's words against the scribes with the group of similar sayings which we find in Matt. 23.

CHAPTER XXI

(Commit Vs. 34–36)

The Widow's Mite. 21. 1–4

1. Jesus here lays down the principle that the acceptability of a man's gift to God depends not on its material value, but upon what?

The Discourse on the Last Things. 21. 5–38

(See discussion on The Apocalyptic Sayings of Jesus, pp. 188ff.)

General Questions

2. Was the discourse on the last things intended to be a guide to the chronology of the future, or was it intended to guard the disciples against the deceivers that would arise, to nerve them for the shocks that would come, and in general to stimulate them to that state of mind that would prepare them to be ready for the appearance of Christ?

3. What does Jesus elsewhere say con-

cerning his own knowledge of the day and the hour? (Mark 13. 32.)

4. Would you judge after reading the chapter over a number of times that it was best to take it up verse by verse, and decide what particular events the various sayings point to, or to read it as a whole and get the general impression which Jesus wished to produce upon the minds of his disciples?

5. What saying of the chapter seems, at first sight, to preclude the reference of any of it to a later date than the first century? In what sense was the destruction of the city that had crucified him a coming of Christ?

6. Before the apostles died, in all the great centers of the Roman empire multitudes of the best of men had enthroned Jesus in the heavens of their love and worshipful adoration. See if you can find any passage in this chapter which adequately describes this fact. If the destruction of Jerusalem and the early triumph of Christianity was a coming of Christ, define what is meant by a coming of Christ.

7. The Old Testament prophecies of the coming of Christ give the impression that his advent will be the consummation of history, and immediately usher in the glad day. But when Jesus himself came, he began to point men forward to still another coming. Is it accordingly probable that after each future manifestation of Christ, men will be led to look for a still greater one? Is there such a thing as a prophecy of the coming being fulfilled, but not exhausted?

8. When we compare the Old Testament prophecies of the coming of Messiah with the facts of Christ's life, we note that although these facts wonderfully fulfill the prophecies, they do not fulfill them in a mechanical and literal fashion. Does it therefore seem to you wise to expect that our Lord's own predictions of the future will be mechanically fulfilled in the exact manner and in the precise order which is outlined, for instance, in this chapter? If we were sure they would be mechanically and precisely fulfilled, would this expectation encourage or discourage prayer and effort?

9. Where in the chapter do we find it predicted that, as the influence of Christ increases among men, and the authority of his name becomes more dominant, the evils of society will begin to call themselves by the Christian name, use the Christian vocabulary, and claim the sanction of Christ himself?

10. Where in the chapter is it said that before the supreme manifestation of Christ to the world, great events will occur which will be anything but peaceful, and which indeed will almost seem to indicate that the world is getting worse rather than better? Can you think of any great reforms that have triumphed just after severe backsets?

11. What passage plainly indicates that the supreme manifestation of Christ to history, instead of being waited for and welcomed by the whole world, will come upon many as a sudden and terrible surprise? Can you think of any manifestations of Christ's power in history that have come in this fashion?

12. Where in the chapter does Jesus suggest that while the world will be surprised

at his coming, and no man will know its exact time, yet the faithful may by alertness and prayer discern the near approach of the kingdom?

CHAPTER XXII

(Commit Vs. 19, 20, 24–26)

The Betrayal and the Preparation for the Passover. 22. 1–13

1. V. 1. The Passover. See the account of the institution of this national feast in Exod. 12. 1–28.

2. Any information which the student can obtain concerning the Jewish custom of celebrating the Passover in the time of Christ will serve to give background to this account.

3. Do any questions suggest themselves to you concerning the story contained in verses 1–13?

The Last Supper. 22. 14–38

4. V. 18. "For I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come." Note this portrayal of the glories of the new kingdom as a time of feasting. How naturally the apostles would begin to look forward to a time when Jesus would liter-

ally return and feast with them. How different is the real fulfillment! and yet how very much greater! What would be your statement of the nature of the real fulfillment?

5. Vs. 19, 20. What did Jesus intend to signify by the rite of the bread and the wine?

6. V. 24. "And there arose also a contention among them, which of them was accounted to be greatest." See John 13. 1–20 for additional light on the method Jesus took to shame this pride and selfishness out of the disciples.

7. V. 30. "Ye shall sit on thrones judging the twelve tribes of Israel." How was this promise fulfilled?

8. V. 31. "Behold, Satan asked to have you, that he might sift you as wheat." Compare Job 1.

9. V. 36. "But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword." Does Jesus mean to be taken figuratively and to be understood as saying that the old days when all their wants were looked after are now gone,

and they must face with the alertness and valor of a soldier the new opposition and the new dangers that await them? Or does he mean that, in a literal sense, they must be prepared to defend their lives against assault?

10. V. 38. "And they said, Lord, behold, here are two swords. And he said unto them, It is enough." Does Jesus mean here to say, Enough of this matter; you do not understand me now? Or does he mean to say that two swords will be sufficient for their purposes?

THE AGONY IN THE GARDEN. 22. 39–46

11. Compare the other accounts of Jesus in Gethsemane. (Matt. 26. 36–46; Mark 14. 32–42.)

12. What reminded Jesus that the disciples were at this time peculiarly in danger of fatal temptation?

13. V. 40. "Pray that ye enter not into temptation." What does Jesus mean in this particular place by "entering into temptation"? Entering into trial and testing, or into a test which they are not prepared to meet?

14. V. 42. "Father, if thou be willing, remove this cup from me." Does the fact that Jesus writhed in the presence of his passion and prayed to be delivered from it, make him more or less divinely influential with tempted men?

THE TRAITOR'S KISS. THE ARREST. MALCHUS. 22. 47–53

15. What additional details concerning the arrest are furnished to us by the parallel accounts? (Matt. 26. 47–56; Mark 14. 43–50; John 18. 1–11.)

PETER'S DENIAL. 22. 54–62

16. What vivid touches do you find in the parallel passages? (Matt. 26. 69–75; Mark 14. 66–72; John 18. 15–18, 25–27.)

17. What questions present themselves to you as you study this incident?

JESUS BEFORE THE SANDHEDRIN. 22. 63–71

18. V. 69. "But from henceforth shall the Son of man be seated at the right hand of the power of God." Can we say that the sudden reversal of opinion concerning Jesus, his glorification to the supreme place

in the hearts of numberless brave disciples throughout the Roman world, and his divine influence over the lives of men, was a fulfillment of this prediction?

19. V. 70. "Art thou then the Son of God? And he said unto them, Ye say that I am." In view of our Lord's previous reticence about declaring his Messiahship, how do you explain the fact that he here boldly announces his divine character under circumstances calculated to do him the greatest possible harm? If at this final crisis he had feared to proclaim himself, what effect would it have had on the church?

CHAPTER XXIII

(Commit Vs. 39–43)

THE TRIAL BEFORE PILATE. 23. 1–7

1. WHAT can you learn about Pilate? See Commentaries and Bible Dictionaries.

2. V. 1. "The whole company of them rose up, and brought him before Pilate." That a dignified ecclesiastical body like this should all of them accompany one poor prisoner to the court of Pilate was of course very unusual. Why did they do it?

3. V. 2. (*a*) Why did the Jews change the charge which they brought against Jesus when they transferred him from the court of the high priest to the court of Pilate? Read again carefully the charge on which Jesus was condemned before the high priest, and see if it would have had any weight with a civil governor.

(*b*) "We find this man . . . forbidding to give tribute to Cæsar." What was the real attitude of Jesus toward this question of giving tribute to Cæsar?

(*c*) "And saying that he himself is Christ

a king." What, according to the Gospel which we have just been studying, was our Lord's real attitude toward the disposition of his ardent followers to proclaim him the Messiah?

4. V. 3. "Art thou the King of the Jews? . . . Thou sayest." For the portrayal of the conversation between Jesus and Pilate, see especially John 18. 33–38; 19. 7–12.

5. V. 7. "And when he knew that he was of Herod's jurisdiction, he sent him unto Herod." Pilate sends Jesus unto Herod in hope of evading what?

Jesus Before Herod. 23. 8–12

6. V. 8. "He hoped to see some miracle." Why did Jesus refuse to satisfy the curiosity of Herod by working a miracle?

7. V. 9. "But he answered him nothing." What was it that made Jesus, in spite of the vehement accusations of the high priest, refuse to make any answer to the questions of Herod? Was it because he would not recognize the jurisdiction of Herod, or because the temper of Herod was such that it would have bemeaned Jesus in

any wise to recognize his idle and insincere questionings? Could Jesus have made his great claims any more effectively than by making Herod understand through his silence that he was not in the least afraid of him?

8. V. 11. "And Herod . . . sent him back to Pilate." What motive probably influenced Herod in refusing to pass sentence on Jesus? He was afraid of further losing popularity with what element of the nation?

9. In refusing to take responsibility for the death of Jesus, Herod bore out what characterization of him by our Lord?

THE CRUCIFIXION. 23. 13–49

10. What sayings of Jesus at his crucifixion are found only in Luke's Gospel? (See Matt. 27. 33–50; Mark 15. 22–37; John 19. 17–30.)

11. V. 16. "I will therefore chastise him, and release him." Why did Pilate propose to chastise Jesus before he released him? He had just said, "I, . . . found no fault in this man touching those things whereof ye accuse him." He made the

proposition to chastise Jesus, hoping that it would have what effect on the Jews?

12. V. 18. "Away with this man, and release unto us Barabbas." In view of the popular hatred of the Romans, what was there about Barabbas that appealed to the mob?

13. V. 24. What, in view of Pilate's evident conviction that Jesus was entirely innocent, do you judge to have been the influences that made him condemn Jesus?

14. Vs. 26–31. In the story of the journey to the cross, what illustration of our Lord's prophetic self-forgetfulness do we find? Note that these last public words of our Lord are a reiteration and quotation of the ancient prophecies.

15. V. 34. "Parting his garments among them." Can you think of any reason why all of the evangelists preserve this incident? Is it because they deem it such a striking fulfillment of Scripture (Psa. 22. 18)?

16. V. 38. "THIS IS THE KING OF THE JEWS." Was this superscription written by Pilate in contempt for Jesus?

17. V. 39. "And one of the malefactors that were hanged railed on him." What

does Matthew say about the malefactors?

18. V. 42. "And he said, Jesus, remember me when thou comest in thy kingdom." What do you imagine had produced in the mind of this poor sufferer the conviction that Jesus was coming in his kingdom?

19. Did the thief expect this coming to be immediate? Note the unexpected promise in the reply of Jesus. (V. 43.)

20. Why, in your opinion, did Luke and all the other evangelists tell the story of Jesus' sufferings with such restraint, and at first sight almost cold simplicity?

The Burial. 23. 50–56

21. V. 50. "Joseph, who was a councillor." According to John's Gospel, what other councillor besides Joseph showed honor to Jesus in connection with his burial? (John 19. 38–42.)

22. V. 54. "And it was the day of the Preparation, and the sabbath drew on." The day of the Preparation for what?

CHAPTER XXIV

(Commit Vs. 44–49)

The Vision of the Angels. 24. 1–12

1. Compare John 20. 1–10, and note the similarities between the two records. Note also certain differences.

2. Now read Luke 24. 1–12 over again, and then compare with Mark 16. 1–8. To whom, according to Mark, were the women especially commanded to announce the resurrection? Which of the apostles, according to Luke, ran first to the tomb? According to Mark, the women fled from the tomb and said nothing to any one. According to Luke, however, what did the women do?

3. Read Matt. 28. 8 for a report that recognizes the restraining fear that was upon the women, but also tells how they brought the word to the small inner circle.

On the Road to Emmaus. 24. 13–35

4. Is this incident recorded in any of the other gospels?

5. V. 27. "Beginning from Moses and from all the prophets," etc. Does Luke suppose that Jesus dwelt upon the direct predictions of the Messiah—of which there are but few in the Old Testament—or upon the fact that every movement started by the old prophets and lawgivers demanded Christ for its consummation, and upon the fact that all the greatest leaders of Israel, the men who were most like the Messiah, entered into influence and lasting power through persecution and suffering, thus making it reasonable to suppose that the greatest Leader and Prophet should be the greatest sufferer, in order that he might have the greatest power to bless his people?

6. After a careful reading of the story of the appearance of Jesus to the two disciples on the way to Emmaus, read John 21. 1–14, and carefully note the similarities in the narratives. One is a fishing story in Galilee; the other is a story of a walk to a village near Jerusalem. But beneath the entire dissimilarity there are one or more marked likenesses. What are they?

The Appearance to the Disciples. 24. 36–53

7. Read closely John 20. 19–23 in connection with Luke 24. 36–49, and note the resemblances. Look beneath the surface for the sameness of the essential ideas.

8. V. 41. (*a*) "While they still disbelieved for joy, and wondered." How could they be joyful without believing that he whom they saw was really Jesus?

(*b*) "Have ye here anything to eat?" What helpful effect would this request of Jesus for food have upon the dazed minds of the disciples?

9. V. 49. In Matthew and Mark, first the angel vision and afterward Jesus himself promised the disciples that he would go before them into Galilee. On the contrary, in Luke Jesus himself exhorts the disciples to do what?

10. What do you imagine was the point of the exhortation to go into Galilee? Was it because Galilee was a more appropriate and sacred place for Jesus to appear to them? Or was it because it was necessary that they begin to understand that the

spirit of Jesus did not haunt any special place like a ghost, but that they would meet him just as much in the old familiar scenes as around Jerusalem where he had risen?

11. Was the exhortation to tarry at Jerusalem that Luke preserves to us opposed to this conception? Or did it simply emphasize the other thought that, though they must leave the sacred places and carry the gospel abroad, they were privileged first to expect a great induement to prepare them for the work?

12. Would it have been possible for the disciples to go back into Galilee and then return in time for the ten days of waiting before the feast of Pentecost which, as its name implies, occurred fifty days after the Passover?

13. Note that John's resurrection story (Chapters 20 and 21) combines the appearances in Galilee as implied by Matthew and Mark, and the appearances in Jerusalem described by Luke.

14. As you study the account of the appearances of Jesus to the Twelve in Luke 24. 36–53, would you or would you not get the impression that it all happened on the

day of the resurrection? Now compare this with the narrative of the same writer in Acts 1. 1–11, and note that he plainly states that the ascension occurred only after forty days of repeated appearances to the disciples. This comparison of the two different accounts by the same writer suggests to us how unjustifiable it is to assume that two writers necessarily have different conceptions of the facts in any given case because their narratives do not verbally correspond.

15. Where do we find the principal proofs of the resurrection of Christ—in the records at the end of the Gospels; or in the fact that Jesus lived a life and died a death that made it almost inevitable to expect some wonderful outcome, and in the phenomenon of the New Testament as a whole—"the most astonishing outburst of intellectual and spiritual vitality the world has ever seen"—and in the triumphant power of the church whenever it has seriously acted on the supposition that Jesus is alive?

SEARCH QUESTIONS TO AID THE STUDENT IN THE GATHERING UP OF THE GENERAL RESULTS OF THE COURSE.

I. The Pedagogic Method of Jesus

1. Where have we illustrations of Jesus' method of giving extreme and unforgettable commands, in order to make his hearers feel the intensity of his convictions and the searching nature of the truth which he was laying down?

2. What general principle must always be applied to regulate the application of these drastic sayings? (See Luke 6. 31; 10. 27.)

II. The General Policy of Jesus

3. What was the policy of Jesus concerning the assertion of his Messianic claims? Find illustrations.

4. Glance over the miracles of Jesus to discover why he worked them, and why he did not wish them to be publicly proclaimed.

5. Find illustrations of the attitude which Jesus took toward the temple worship and the synagogue services.

6. What attitude did Jesus take toward the religious leaders of his day? Did he make special efforts to secure the prestige that would come from getting their indorsement? Give illustrations of his sayings to them and about them.

7. Find illustrations of Jesus' attitude toward the Roman government.

8. Jesus had a habit of paying special attention to the outcasts and the slighted members of society. Give as full a list as you can of such instances.

9. Toward the middle of Jesus' ministry many who had failed to apply his truth became dull of apprehension. Accordingly his audiences were made up of these hardened hearers who would have mocked the truth if he had spoken it plainly, and of others who were spiritually minded and ready to go on to higher truth. What method did Jesus adopt to meet this condition? Give illustrations of this type of teaching.

10. What was the policy of Jesus in deal-

ing with those who sought to ensnare him? Give illustrations.

11. Explain Jesus' directions to his disciples as he sent them forth to preach. What, if any, modifications of this policy did he make in his instructions at the Last Supper?

III. The Teachings of Jesus

(In writing up the notebook on these questions the student should set down not merely the chapter and verses, but enough hints of the nature of the material to enable him to recall it at once, and use it readily in the classroom discussion. Advanced students, in addition to finding the references, should express the thought of the passages in their own language.)

12. What, according to Luke, were the teachings of Jesus concerning himself and his mission?

13. What did he teach concerning the love of God for sinners?

14. What did he teach concerning faith as the condition of salvation?

15. What did he teach concerning prayer?

16. What did he teach concerning the Sabbath and fasting?

17. What did he teach concerning the use of property?

18. What did he teach concerning the duty and privilege of trusting God for the things of this life?

19. What did he teach concerning the treatment of enemies?

20. What did he teach concerning censoriousness?

21. What did he teach concerning divorce and the treatment of little children?

22. What did he teach concerning the greatest in the kingdom of heaven?

23. What did he teach concerning the necessity of being genuinely good in order to see the truth, or to do good to others?

24. What did he teach concerning the duty of self-sacrifice?

25. What did he teach concerning the relation of his death to the salvation of the world?

26. What did he teach concerning the analogies between the growth of the kingdom and the processes of nature?

27. What did he teach concerning the duty of watchfulness?

28. What did he teach concerning his return and the end of the age?

LUKE AND THE OTHER SYNOPTIC GOSPELS

THE limits of the course forbid any thorough study of the problem of the literary relations between Matthew, Mark, and Luke, but it is desirable that the student see for himself some of the broad contrasts and likenesses between Luke and the other two synoptic Gospels, and have at least some appreciation of a few of the facts which constitute what is known to scholars as the Synoptic Problem. As he searches through the Gospels to find the answers to the following questions, the main contrasts and likenesses of Luke and Mark and Luke and Matthew will force themselves upon him.

LUKE AND MARK

1. Read Mark's Gospel to note that a large part of it is material familiar to you from your study of Luke.

2. Do you note instances where the story is told in almost the same words, as though Luke had had the Gospel of Mark in his hand?

3. On your first reading what material do you notice in Mark which is not contained in Luke?

4. Do you miss in Mark any notably beautiful and impressive stories and sayings which you found in Luke? Name some of them.

LUKE AND MATTHEW

5. Read the Sermon on the Mount in Matthew 5–7. How much of this material have you already found in Luke's Gospel? Note whether in Luke's account this material is included in the Sermon on the Mount (6. 20–49), or is given in other connections throughout the book.

6. Read Matthew 10, and note where you find similar material in Luke. Is this material gathered together in Luke's Gospel, as here, in connection with the sending forth of the Twelve, or is it given in several different connections throughout the Gospel?

7. Read Matthew 24 and 25, and note that all the material relates to the return of Christ and the judgment day. Where do you find similar material in Luke?

8. From the study of the three previous

questions, what peculiarity of Matthew in his handling of the material on any one general subject have you discovered as over against the method of Luke?

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9. In addition to the stories about Jesus which Luke and Matthew have in common with Mark, what other abundant material do you find in Matthew and Luke which is largely absent from Mark?

10. Give some of the notably beautiful and impressive sayings of Jesus which you find in Luke which are not contained in either Matthew or Mark.

THE DIFFICULTIES OF THE GOSPEL

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I. The Nature of the Gospel Material

Many people come to the study of the Gospels with the presupposition that they are like a modern biography, in which the author has taken special pains to tell the events in the life of his hero in their order. But when we come to compare the Gospels we find that it is practically impossible to piece them together into a harmonious and consistent narrative. Material, for instance, which Luke uses in small portions in connection with many incidents throughout his Gospel, Matthew masses together in the Sermon on the Mount. Luke, for definite purposes, tells us the story of Jesus' visit to the synagogue at Nazareth at the very beginning of his narrative, while Matthew and Mark place it much later on. And so it is in many instances throughout the books.

Our fathers used to feel under necessity of reading long and complicated attempts

to harmonize the different records, but we are now relieved from this burden, for of late scholars have given up this attempt to piece the Gospels together like a puzzle map. It is notable that almost no "lives" of Christ are now being put forth, and none at all that devote themselves to an attempt to harmonize the narratives.

This is not because men have lost faith in the evangelists, but because they have come at last to realize that the Gospels are not biographies, but character sketches of Jesus. The thing they are interested in is not to tell the precise order of events, but to make known to us what kind of a man Jesus was, and what, in general, he wishes men to believe and to do. This they accomplished perfectly because they understood Jesus. They were so awed with a sense of his unique personality that they forgot themselves, and without any attempt at fine writing they told their stories in the most picturesque and simple way. They were like a transparent glass globe through which Christ and his message shine forth unimpeded by the human medium.

It is doubtful whether some at least of

the evangelists had at hand material that would have rendered it possible for them to put the events of the life of Jesus in their order. But it is certain that, whether they had the material or not, they did not think it worth while to do so. Another and far greater purpose dominated them, namely, to give to men a correct portrait of the personality of Jesus and a correct notion of what he taught and what he promised to the race.

It was a great thing for the spread of the gospel when the energy that was being wasted in an attempt to harmonize the narratives was set free for the interpretation and enforcement of the message of Jesus.

The only thing about which we need concern ourselves with regard to the harmonizing of Luke with the other Gospels is this: Is Luke's Gospel, in spirit and general content, in sufficient harmony with the others to make them a witness to the essential correctness of its picture of Jesus, and it, in like manner, a witness to the essential correctness of the picture found in Matthew and Mark?

II. The Ethical Teachings of Jesus

The Gospel is full of sayings whose meaning is not at once apparent. Nay more, it contains a number of sayings that shock the mind either by their seeming impracticability or by their hardness and severity. Among such sayings are, for instance, the commands of Jesus: "Give to every one that asketh thee"; "Whosoever shall compel thee to go one mile, go with him two"; "To him that smiteth thee on the *one* cheek offer also the other"; "Lay not up for yourselves treasures upon the earth"; "Sell that which ye have, and give alms"; "It is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God"; "Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God"; "If any man cometh unto me, and hateth not his own father, and mother, . . . he cannot be my disciple"; "If thine eye causeth thee to stumble, pluck it out, and cast it from thee."

Before discussing the principles which ought to govern us in interpreting such

sayings, it is perhaps best for us to consider for a moment the conditions which Jesus faced in his grossly literalistic and superficially religious age. After twenty centuries of the infiltration of the Christian ideas into our thought, we are scarcely capable of understanding how alien to the popular temper of mind was the startling spirituality and inwardness of Jesus' ideas. The whole current of religious thought in his day was such that as soon as his words were uttered it tended to distort them and turn awry the meaning of everything that he said.

Again, we must remember that Jesus was not surrounded by stenographers, but that, for the most part, the only persons who cared to preserve his words were simple-hearted peasants. He was thus under the necessity of expressing himself in unforgettable phrases that would stick to the memory like Spanish needles to the clothing of one who has been walking through the fields.

And in immediate connection with this fact we must remember that to nine tenths of the human race, to say the least, abstract

and general statements mean nothing. If Jesus had expressed himself in general forms, his words would not merely have been forgotten, they would never have been understood at all. He said once, "It is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God." Suppose he had said to his peasant audience, The tendency to self-sufficiency and independence of God and man which is produced by the possession of accumulated wealth, unfits a man for membership in that spiritual society whose very essence is a sense of momentary dependence upon God, and a humble appreciation of the ministry of all one's fellow men, even the lowliest and most obscure. One might imagine the dazed look in the face of his audience as this modernized and generalized statement was made to them. At another time Jesus said, "If thine eye cause thee to stumble, pluck it out, and cast it from thee." Suppose he had said, There often come times when even the most legitimate pleasures and pursuits must be ruthlessly sacrificed in the interests of the moral safety both of ourselves and of

others. How much of an impression would this have made upon the jostling crowds that surrounded him, and how much of it would have been carried upon the caravans of human thought to the illiterate hordes in the uttermost parts of the earth?

Since abstract statements would not impress the imagination, would not stick to the memory, and indeed, in most cases, would not be understood at all, what was Jesus to do, in view of the fact that it was principles, and not rules and specific directions, that he wanted to implant in the minds of men? Of course the only thing for him to do was to give illustrations of his principles.

What kind of illustration should he choose? For instance, he desired to enforce the idea that the only reaction that any man at any time should manifest toward hateful treatment, was more love. Should he illustrate this by saying, If a Roman soldier comes along and forces you to carry his pack a mile, you should wish him a kind Good Morning as you leave him? Or should he say, as he did, "Whosoever shall compel thee to go one mile, go with him two"—tell

him when he releases you that you want the privilege of carrying his pack for him another mile? The first would seem more reasonable, and would be really all that the Christian spirit in many cases would demand. But the second serves to bring out the intensity of the moral passion of love which Jesus requires. He expected his disciples to play upon the flames of hatred with a passionate benevolence that had the force of the current of a fire hose, and the only way he could enforce this high pressure of benevolence was by the more intense type of illustration. Whether a man was literally to go with the Roman soldier two miles, or simply to part from him with a kind word and a blessing, was not in Jesus' mind the essential matter. He wanted his disciples to realize that they must love their enemies to such an extent that they would want to go the second mile if it would do their enemies any good.

Now these extreme forms of illustration, like turning the other cheek, and cutting off the hands and feet, because of the very fact that they cannot always be applied literally, serve to drive the mind to the

realization that Jesus was not teaching rules, but principles, and this, of course, was what he intended.

Some readers express surprise that the Gospels are full of these hard sayings, and they secretly wish that Jesus had expressed himself in a more direct, plain, and matter-of-fact way, with regard to the duties of everyday life. But a little thought will convince one that, in the nature of the case, this would have been entirely impossible. Life is so very complex, and presents such endlessly new forms and combinations, that no miracle of pedagogic skill could have possibly relieved the Christian from the necessity of thinking out every moral problem for himself. How could Jesus have embodied in the gospel specific directions concerning the duties of a minority stockholder in a big twentieth century corporation, and have made himself understood by his first century hearers?

Furthermore, it would not have been desirable to relieve the church and the individual from thinking all these problems through. The very spirit of Christianity insists that every man's moral program

should be the result of his own thinking and of his innermost personal conviction. We were not intended, in a literal and mechanical sense, to be under the law even to the words of Jesus. It is possible to make Jesus' Emancipation Proclamation something to which we are enslaved. When the pope speaks, he says to the faithful, I have spoken, now your thinking is at an end; obey me. When Jesus speaks, he says, I have spoken, now your thinking has just begun. The very purpose of his speaking is to stimulate thought.

Of course, in addition to these wonderful, picturesque sayings which Jesus shot up like skyrockets into the dark heavens of the first century, those who can generalize do find in the gospel guiding principles which may be used to interpret his hard sayings. His quotation of the Old Testament law of love is an illustration of such a general principle. Everything I say, says Jesus, is to be interpreted in the light of the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and

thy neighbor as thyself." And back of this was the central message of Jesus that God himself was love. The antiseptic against the fanatical interpretation of such a passage as, Hate your father and your mother, or, Let the dead bury their dead, is a vivid and constant sense of the love of God, and of our own duty of love to all men.

It is as we look at this law of love that we become sure that when, for instance, Jesus says, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away," he is not in all cases to be taken literally. There are always people who have an uneasy feeling that the church is temporizing with Jesus and evading his plain teaching when it says that we are not to take such a command literally. And yet, in the light of the law of love, a moment's consideration of this command to give to every one that asks, makes it doubly plain that to take Jesus literally is not only not always required, but would frequently be mortal sin. Suppose, for instance, a parent literally obeys the command, and gives a child everything for which he teases. There would be no surer way to ruin him.

Suppose a nurse or a physician should always grant the whim of an invalid. There would be no surer way to kill him. And there are many people who are neither children nor invalids, who are at the same time as childish as a child, and as morbid and mistaken in their requests of others as a sick man often is in his demands. Professor Borden P. Bowne once said that we should always take Jesus literally save where literal obedience plainly counteracts the spirit and intent which is behind the command. And this contradiction between the letter and the spirit must very frequently be faced in practical life.

Practically, however, always to carry Jesus out literally is not only contrary to the Spirit of God, but it is absolutely impossible. A busy man often has a dozen people demanding every single hour that he has at his disposal, and who does not have many requests for every dollar that he is able to give away? In spite of this frequent necessity, however, of refusing the letter of a request, Jesus presupposes that, like himself, his disciples, even when they

deny the thing asked for, will always be able to convey a blessing.

Again, Jesus intends that all problems shall be decided in the light of the whole of his teachings, and not merely in the light of some isolated saying. When he says that a man must hate his father and his mother in order to be his disciple, this saying is to be interpreted in the light of his stern and scornful words against the Pharisees who, after they had dedicated their whole property to God in some sort of ceremonial fashion, excused themselves from their duty of caring for aged parents; and in the light also of Jesus' own example, who in the midst of the mortal agonies of the cross found time to give thought to his mother's future.

Moreover, the church should interpret the hard sayings of Jesus in the light of the apostolic understanding of Christianity. The apostles were very close to Jesus, and sensed his meaning, and they were anything but literalists in their attitude toward his precepts, as is shown by the fact that they scarcely ever exactly quote his words. And we find, for instance, as over against

Jesus' words, "Give to every one that asketh thee," Paul's statement, "If any will not work, neither let him eat."

More than this, the results of twenty centuries of experimentation in the living out of various understandings of Jesus, are God's own divine commentary on what the Master meant. We have the unfortunate results of the monks' stern literalism in forsaking all earthly ties, and going to the desert to fast and pray, as a providential indication of the fact that these literalists did not understand the life-giving spirit of his message about hating the things of this world for the sake of the kingdom. And the fact that asceticism and the abuse of the body have never led to sanctity and the highest spiritual vitality and usefulness, is a sufficient condemnation of the fanatical interpretation of the command to cut off the hand and pluck out the eye.

Jesus promised the Spirit to reveal the meaning of his words in the laboratory of life. Hence we are under obligation not merely to study history, but to study all current life and experience with the most alert attention in order to observe the

practical results of various ways of understanding and applying Jesus' commands. And we are to infer when the results are permanently and allsidedly good that men are on the right track; and that, no matter how conscientious and faithful they seem to be, if the results are bad they have missed some vital and essential element of Jesus' teaching. The word of our Lord, "By their fruits ye shall know them," is in the last analysis the one safe test of a true understanding and application of the Scriptures.

The fundamental thing is for the church to have the words of Jesus always in mind, to be in that moral temper that is willing to carry out to the extreme letter, if need be, their sternest requirements, and then, all the time remembering that the heavenly Father is love, and that all he requires from his children is love, to observe which ways of applying Jesus bring the greatest fullness of life. By so doing the church will gradually rise to the high and searching requirements of the spiritual gospel, and will receive the enormous currents of vitality which will be released in the world

by a spiritual obedience to Christ. And thus both the individual and society will more and more know the truth, and the truth shall make them free.

III. The Apocalyptic Sayings of Jesus

There is another class of sayings which furnish difficulty to the modern mind. They are the words which Jesus uttered concerning the destruction of Jerusalem and the end of the age, contained in such passages as Luke 17. 20 to 18. 8, and 21. 5–37.

In these passages Jesus looks forward to a great crisis which is to come suddenly upon the world, bringing swift and terrible judgment for those who are unprepared for it, and great glory to the faithful. He is careful to warn the disciples that terrible tumults will precede this event. There will be earthquakes and famines, and wars; and many false Christs will arise. Great persecutions will come upon the Christians, and there will be disheartening reactions in the church. And "there shall be signs in sun and moon and stars; . . . And then shall they see the Son of man coming in a cloud with power and great glory."

These passages have been the occasion of many seasons of intense excitement and expectation, but history has insisted on repeating itself generation after generation and the dazzling miracle has not come; and as science has revealed to us the vast stretches of geologic time and the infinite expanse and orderliness of the universe, the hope of a sudden catastrophic winding up of the present order has become more and more difficult to maintain.

Indeed, the difficulty of these passages has been so great, and the theories built up upon them have often been so fanciful and vain that there has been a general tendency on the part of the church to give up the problem of their interpretation, and practically to treat them as though they had no vital message to the present age. In their place has come the evolutionary outlook of the modern physical scientist, and the expectation of a very slow, but nevertheless a real progress of the race toward a higher condition. The coming of the World War, however, the mightiest calamity of history, like a thief in the night, with its appalling revival of evils that we supposed the world

had outgrown, has vividly brought back to the mind of the church these great sayings of Jesus, and the question of their meaning has again become live and vital. How are we to regard them, and what practical use are we to make of them?

1. *What These Prophecies Are Not*

They are not an almanac. They are not intended to gratify curiosity about the future, or to enable us to make a chart or schedule of coming events. Jesus himself makes this very plain when he says, "Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." And of course if Jesus knew not the day and the hour, he did not know the scenery behind the day and the hour. If we cannot predict whether an event will occur in the spring or winter, we cannot predict the appearance of vegetation. And so in like manner, not knowing the time, Jesus could not describe the historical background. He could only give a general impression of the nature of coming events.

Another proof that we are not to look

to these prophecies for the times and the seasons is in the fact that Jesus exhorts his disciples to pray that their flight "be not in the winter, neither on a sabbath." This plainly indicates that he conceived these great events to be subject to change in answer to faith and prayer on the part of the church. When Jesus says that the Father knows the time, he does not mean that the hour is mechanically fixed, but merely that God, who alone knows all the secret processes that are working throughout all the universe, will not be taken by surprise when the hour comes.

This impossibility of getting a chart of the future out of these words of Jesus is after the analogy of the Old Testament. A student of the Messianic prophecies, such as Isaiah 9, 11, 53, and 63, could not by any means have gotten a program of the order of events in the time of Christ. Such a thought, for instance, as that the Messiah would come, and then disappear, and then after long ages come again, could not have been obtained from these prophecies. On the other hand, however, the devout student of the Old Testament prophets could

have gotten from them everything that was practical and necessary. He would have been filled with a great and joyous hope of the coming of the Messiah, and he would have been prepared to recognize and receive him when he came. And it would seem natural to expect that only the same practical and necessary helps toward a readiness for the return of Christ are to be looked for in his own prophecies of that event. And with this, as said above, agrees his own disclaimer of a knowledge of the times and the seasons. A large part of the difficulty in understanding Jesus' predictions of the end of the age has arisen from the tendency to treat them as revelations intended to gratify curiosity about the time and the order of future events.

Again, these prophecies of Jesus are certainly not in all cases to be taken literally. The age to which he spoke was accustomed to the lurid apocalyptic writings. His audiences were Orientals, and he was an Oriental, and when he spoke of the darkening of the sun and the turning of the moon into blood and the falling of the stars, we can be sure that he was not nearly so

apt to be taken literally by his audiences as would a modern speaking to prosaic Western minds. It is easily possible that Jesus and his hearers had an outlook on the future less different from our own than their way of expressing themselves would seem at first to indicate.

2. *The Practical Purpose of the Apocalypses of Jesus*

Primarily, the purpose of these prophecies was to show the disciples what they were to do in preparation for the great events that were sure to happen. Jesus' words were intended to save the Christians from destruction along with the other inhabitants of Jerusalem when the Romans should come and destroy the city. "When ye shall see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judæa flee unto the mountains." (21. 20, 21.) And these same words were intended to warn succeeding generations from being caught in the destruction of institutions and social orders whose moral rottenness should make the church certain that the

swift and terrible judgment of God would fall upon them.

Again, these prophecies were plainly intended to forewarn the church against false leadership and against the charlatans that would be sure to arise when Christianity began to be great in the world, and the hopes of the church for the return of Christ should become vivid. There is enough pure rascality among men, and enough insane desire to be worshiped, to make it sure that all through the ages, whenever there is a chance of success, men will arrogate the authority of Christ.

These prophecies were intended to warn the church against believing that Christ would come in a localized manner, so that it would be necessary to make a journey somewhere to find him. When he returns men will not say, Lo, here, or Lo, there, for his coming is to be a world event. "As the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day." When he comes back to assume dominance in the earth, and manifest his glory in human affairs,

there is to be no question of the reality of his presence. These words of Jesus, while in no sense intended to contradict the idea that his coming will be visible and personal, are certainly intended to show that on his return he will no longer have the limitations of the human personality.

The predictions of Jesus were intended to vaccinate the church against those terrible epidemics of skepticism and faint-heartedness that would be sure to come from spiritual back eddies and reactions. "Because iniquity shall be multiplied, the love of many shall wax cold. But he that endureth to the end, the same shall be saved."

And especially were they intended to forewarn the church against despair as men saw that the evil, instead of being slowly strangled, seemed to get more and more powerful and to throw off the mask, and for a time triumph utterly. Jesus wants the church to foresee that fact which subsequent history has demonstrated again and again, that evil just before its overwhelming defeat becomes peculiarly arrogant and desperate.

On the other hand, these prophecies were intended to encourage the church with the assurance that the triumph of the good is usually just after it has been put to the most fiery tests of persecution, and has seemed to be utterly routed. It is the test of fire and flood that brings out the eternal and everlasting power of the good. When society goes to pieces, and nothing permanent seems to be left, the inevitable superiority of Christ, and his absolute indispensableness, will be manifest. It is only after the stars fall from heaven that the sign of the Son of man appears in heaven with power and great glory.

These words of Jesus were also intended to save the mind from that fatal mood of expecting nothing in particular to happen, a mood which is almost inevitably produced by the long delays of history and of human experience. In the parable of the talents Jesus says that "after a long time the lord of those servants cometh, and maketh a reckoning with them." In the parable of the unjust judge, after assuring the disciples that God will suddenly answer their persistent prayer for a better

state of affairs in the earth, Jesus exclaims, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" History in its drowsy afternoon stretches seems to put the lie to great hopes and vivid expectations. The prophecies of Jesus were intended to arouse the church to a realization of the fact that in just such times come the great crises of history and of human life.

The predictions of Jesus were intended to inspire to an attitude of the most alert and intelligent interest in world affairs, and to make the church understand that all that is happening on the earth relates itself to the mighty process whereby Jesus shall become the dominant force in human society.

3. *The Principal Difficulty Connected with the Apocalypses of Jesus*

The principal difficulty presented by Jesus' words concerning the last things is the fact that he says, "This generation shall not pass away till all things be accomplished." The language seems to be too lurid and intense for the events which

actually happened at the destruction of Jerusalem in A. D. 70. The words of Jesus make the reader instinctively look for a mighty world crisis, and the decisive triumph of good. But the old Roman empire went on for hundreds of years, and was followed by the inroads of the barbarians and the dark ages.

It must be admitted that this is a real difficulty, and many scholars have sought to get out of it by insisting that the apocalyptic sections in Luke 21 and Matthew 24 are really not the words of Jesus at all, but a later Christian apocalypse inserted there. And others, less radical, have thought that we have here a certain unconscious refraction or coloring of Jesus' words in the course of transmission through minds tinged with the apocalyptic hopes of the first century.

But we are apt to underestimate the marvelous fulfillment of the predictions of Jesus in his own generation. We must remember that the man who was speaking them was a hunted, penniless Jewish prophet, about to be condemned by the ecclesiastical authorities of his day, and to

die a slave's death of torture. And yet before some standing in his presence were to taste of death the great and impressive religious system which opposed him was to go down, with its wonderful temple, in utter ruin. The Jewish nation was to be scattered over the face of the earth, and this Jesus, risen from the dead, was to be worshiped as the supreme object of adoration by multitudes of the noblest element of the Roman empire in all its great centers of population. And Christianity was to become the one living, hopeful, and growing religion in the world. That surely was a most extraordinary fulfillment, in view of the utterly hopeless situation which Jesus seemed to face.

A part of our difficulty with these sayings lies in the fact that we are apt to feel that when Jesus says they are to be fulfilled by a certain event, he means that they are to be exhausted. The words of Christ are not like spent rockets, no longer significant when once they have been carried out. It is of the very nature of prophecy that it is of no private interpretation. That is to say, it has a wider significance than the

immediate event concerning which the prophecy is made, and it has this wider significance because it expresses the mind of God and the laws of God, and these laws of God of course are being fulfilled over and over again.

4. *The Enormous Practical Value of These Apocalypses*

Because fanatics have now and then raised false excitements over these predictions of the end of the age, students are apt to forget how effective they have been in steadying the life of the church. Again and again our Lord's warning against false prophets has saved the church from following arrogant but brilliant men who have risen up with blasphemous claims. During the dreadful turmoils that have arisen from time to time during the Christian centuries, instead of losing heart as the sky darkened and the earth seemed to shake, the warnings and encouragements of Jesus in these words have made the faith of the church shine more brightly. A history of the practical sustaining power of the apocalyptic sections of the Gospels during the

last twenty centuries would be a surprisingly impressive record, and would greatly add to our sense of their value.

In proportion as they have been studied and believed, these sayings have been peculiarly valuable in saving the church from slumber at times when for long stretches the moral law seemed to be inoperative, and evil and worldliness dominated society. And much of our trouble has arisen from their neglect. From what might Christendom have been saved if the whole church had been filled with the spirit of these sayings, and had not suffered the World War to spring upon them suddenly like a trap.

5. *A Caution*

Of course the apocalyptic sayings of Jesus about the sudden crisis at the end of the age must be interpreted in the light of counterbalancing truth. They should be read in connection with the parables of the mustard seed and of the leaven, "which a woman took and hid in three measures of meal till all was leavened." They should be read in connection with the parable of the seed corn (Mark 4. 26ff.): "So is the king-

dom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear." At first sight these and other parables of Jesus seem to contradict his vision of mighty cataclysms. But they really only supplement one another. The apocalypses all speak of the long time of waiting when men are impelled to say, My Lord delayeth his coming. And the parables, on the other hand, with their emphasis on the likeness of the development of the kingdom of heaven to the slow processes of nature, look forward to a crisis at the end. Even the parable of the seed corn, which more than any other shows that Christ's kingdom will develop by silent and slow growth, says: "When the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come." There is a cataclysm at the end. Life and history are all full of silent, slow spiritual processes which work beneath the surface, and then, when they have pervaded society, and done

their hidden work, the molds are broken in a crisis, and a new social order is ushered in.

These apocalypses ought to be the sources of hope to those who are working for a social and economic reconstruction of society. The first century writers did not dare to utter this hope with bald plainness, for if they had done so the annihilating power of Rome would have crushed out the infant church. But in these mysterious symbols they expressed their vivid expectation not merely of the working of the spiritual leaven of the gospel, but of those outward and revolutionary social changes which would give the leaven a better chance to work. Of all people who ought not to sneer at the apocalypses of the New Testament are those in whom the hope of a new social order is most vivid, for the apocalypses are the brave expressions of this hope written down by men who took their lives in their hands when they even hinted that Rome and its system were destined to be destroyed.

IV. The Miracles of Jesus

To students who have just come from

the chemical and biological and physical laboratories, the miracles of Jesus present a real difficulty. This difficulty arises partly from the fact that the stories are told by writers of the first century who lived in what we may call a prescientific age, and whose vocabulary and presuppositions are so different from those to which our students are accustomed. It also arises from the fact that we have learned in these later ages that God has what may be called very fixed and regular habits, and as we have not observed him doing the type of things that Jesus is said to have done in the way of healing the sick and feeding the multitude, it is hard for us to feel that he ever did such things. Hence there is a kind of instinctive disposition to assume that the miracles of Jesus are legends.

There is no space here to enter into a thoroughgoing discussion of the miracles of the Gospels, even if the writer were competent to do so. We can only suggest some points of view from which to consider them.

To begin with, we should remember that the miracles of Jesus are not to be considered alone. These miracles are not mere

miracles. They are the miracles of *Jesus*. They are related to the most extraordinary personality of all history. They are the deeds of a man who himself was, to say the least, quite as unique as were the miracles themselves, and it is not at all certain but that the difficulty of holding to the divinity of a Christ who did not work miracles would be greater than the difficulty of believing in the miracle-working Christ who is depicted in the gospels. And they are also the deeds of a man who, after his death, has had a mysterious and unprecedented influence on history. It would seem to require the miraculous Jesus of the Gospels to harmonize with the wonder-working Christ of the succeeding centuries.

Again, as we consider these miracles we must always keep in mind the peculiar character of the miracles themselves. They were never worked by Jesus as a means of self-advertisement. There is nothing about Jesus of the vulgar wonder worker and showman. He besought people not to proclaim his deeds of healing. His miracles were never worked in response to a challenge to give his credentials. Indeed, he

belittled them as evidences of his Messiahship. They were always and only responses to the pitiful need of humanity. They seemed to come almost in spite of himself as the overflowings of his great heart.

Again, it must be noted that these miracle stories are imbedded in teachings of profound wisdom. In immediate connection with these narratives Jesus is reported to have uttered words whose closeness to life and to ultimate reality grows upon us as the years pass.

Moreover, there is a peculiar restraint and poise in the manner in which the evangelists tell the stories. Their mood was anything but that of men beside themselves, too excited to think deeply and weigh soberly the facts which they were reporting.

It should also be insisted as we study these stories that our present inability altogether to harmonize the miracles with the point of view of a modern scientific laboratory does not prove that one or the other must be repudiated. Of course, as Paul says, in all matters, both religious and

scientific, we see through a glass darkly, we know in part, and we prophesy in part. We must beware of false alternatives. In a thousand instances the choice does not lie between an old conservative view and a modern radical one, but in a deeper insight that embodies the truth in both. Both the evangelist and the scientist have hold of fundamental realities, partically understood and inadequately interpreted, realities which may in time be found to coalesce in a unified and organic whole. Meanwhile, if we get life and inspiration from the revelations of the uniformity of natural law which come to us from the laboratory, and get life and inspiration from the revelations of the power of Christ in answer to faith which comes to us through the miracles, we are justified, in spite of the apparent inconsistency, in believing both and doing business with both in our daily lives. Our first concern is to live, rather than to be consistent.

On the other hand, those who insist in this practical way on doing business with whatever is helpful in the Old Book and in the new scientific revelations, must remem-

ber that they are under obligation constantly to seek for a reconciliation between the old and the new. It is impossible to retain permanently our biblical faith and our scientific outlook in two watertight compartments. And the man who explains the Bible, as many are doing now, as though nothing had happened in the last three hundred years to change our view of the universe, is refusing an intellectual burden which Providence has laid upon him, and he will be punished by finding that thoughtful minds pay no heed to his words. And in the end he will discover that in his own inner life he is the prey to uneasy doubts and that the ghost of misgiving hides behind every corner in his mind.

Finally, the strongest emphasis should be laid upon the fact that the simple narratives of the gospel have behind them the presumption of truth that comes from twenty centuries of enormous efficiency in transforming the world. And the church not only has a right to be conservative, but it has a duty to be conservative, just as a physician who has found a remedy that in

numberless instances has helped him to save life, is under obligation to be slow about casting it away in favor of the latest advertised innovation. The scientific physician insists that the innovator have a long list of well-authenticated clinical cases where his new method has worked, before he risks the lives of his patients by omitting the old and well tried remedy. No one has yet Christianized a savage tribe with a gospel that frankly denies that Jesus possessed miraculous power, and before the church admits the conclusions of those scholars who, in the name of science, discard the gospel miracles, it is not in any sense unfair that it should insist that they go into some dark and unreached region of heathenism, and give a laboratory demonstration of the power of their non-miraculous gospel to work wonders, and transform human life, as the old gospel has done again and again in all the dark places of the earth. It is likely that we shall have to wait some time, for in the process of transforming the Gospels into a legend theologians are apt to lose the dynamic that gives them a relish for the

stern experience of pioneer missionary work.

It must be said also that the fundamental problem with regard to miracles is not whether this or that miracle is historical. The fundamental question is, Do we believe in a personal God who constantly responds to the faith and devotion of his children? or do we believe in a cog-wheel universe where supreme daring and utter self-sacrifice beat unavailing against inexorable mechanical necessities? Faith need not fail if this or that gospel miracle were proven to be a symbol rather than a historical fact, but it would be an unspeakable calamity if men should cease to believe that in Jesus we have the evidence that God is free and man is free, and that God is constantly challenging man to become like him in the creative power of a wonder-working love.

In that case we would have to give up faith not merely in the gospel miracles, but also in the teachings of Jesus concerning prayer; a surrender that would involve his whole scheme of salvation; for in facing Jesus' doctrine of prayer we are again

confronted by these two opposing views of the universe, the mechanical universe with its clockwork Deity, on the one hand, and the universe of a personal God, nourishing and training free children, on the other. Our Lord's teachings are all very clear if we take his fundamental presupposition that God's feeling toward us is like that of a loving earthly parent, and that our dealings with him should resemble those of a child. But the moment we even partially depersonalize God, and lose the vivid sense of his gracious human-like interest in our development, and his unspeakable anxiety to bring out of us our best exploits, the teachings of Jesus concerning prayer bristle with difficulties. An automatic God in an automatic universe can have no converse with the gospel's challenge to faith and daring supplication. But Jesus reveals not a cold mechanical God, but one so supremely solicitous to coax out man's ultimate possibilities and save him from his sins, that he might without irreverence be called a desperate God; and when once we accept that revelation the challenge to daring faith be-

comes natural, and we drink in as the very water of life our Lord's great words, "All things are possible to him that believeth."

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